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THE NEW YORK METHODIST BUILDING.

When John Dickens and Philip Cox received their appointments in 1799 as Book Stewards, the first at Philadelphia, the last at large, neither they nor Bishop Asbury dreamed of the mighty proportions which that enterprise would assume. Great would have been their astonishment had it been told this local and itinerant agent, that in just eighty years from the date of the first entry in their books, Aug. 17, 1789, their successors should purchase a property valued at one million of dollars, in New York city, while other houses of great value should arise for like purposes in Pittsburg, a frontier town, Cincinnati, then just settled, Chicago, then unknown, San Francisco, then unheard of, and Boston, then occupied by a single Methodist preacher, and where Jesse Lee did not open his mission on its Common till July of the subsequent year.

Yet the faith of these clerical publishers took in all this future. Not so speedily, perhaps, but not less surely; for they felt that they were working for the millennial hour, and that its wealth would shine on all these triumphs of the kingdom of Christ. The Discipline of 1787 first arranged for the publication of books, and the appropriation of these profits of their sales for the college at Cokesbury, the preacher's fund, the deficiencies of preachers, distant missions, and debts on churches; a large array of objects that would soon exhaust its incomes if they were thus dis-

tributed now. Two years after, Dickens and Cox are appointed, the former having, however, the sole charge of the printing and publishing. The first book printed was Wesley's edition of Thomas à Kempis, showing the fervor, catholicity, and culture of this earliest faith. During this year, too, the first periodical was started, the *American Magazine*, a reprint largely of Wesley's, yet partly original. This is a department that has since divided into many heads, and become a multitudinous flood of millions of sheets. "The Hymn Book," "Discipline," Baxter's "Saints' Rest," and Wesley's "Primitive Physic," were the other issues of the year. From that day to this has this department of Church work remarkably flourished. Nothing equal to it, almost nothing like it, is seen in any other Church in Christendom. The Roman Catholic publishing houses are voluntary affairs, and small at that. The State churches of Europe have no official printing of such character and magnitude. The American churches have developed a few joint houses of large grade, but none of a purely Church nature, that approximate to this. The little one of John Dickens has become many thousands. The first house was started at Philadelphia, but was soon removed to New York. The site so long occupied in Mulberry Street was selected after the building was burned, over thirty years ago, because poverty compelled the retirement from Crosby Street, which was nearer Broadway

and costlier. Our quarters have long been too narrow, and otherwise unworthy. Several attempts have lately been made to separate the Mission House from the Book Concern, but they wisely came to naught. The last General Conference authorized the purchase of a property to the extent of \$1,000,000, if necessary. The building purchased will cost nearly that when completed and occupied. It is a magnificent structure, of five lofty stories, with marble front, equaling in costliness and character any of its extent on that costly street.

The picture here given is an exact likeness of the edifice, but lacks the vivacity imparted by the street and the stores, now draped and crowded. The building is an honor to the Church, and will undoubtedly be a proud memorial of our progress and position, and a grand instrument, we trust, under God, of the regeneration of the world. From its walls will proceed the message of life to all the world. Hence journals, books, of every grade, and for every capacity, will be sent on their heavenly mission. Here the Missionary Committees will plan the subjugation of the world to Christ. May humility, order, wisdom, and success more and more attend the Church in the great work that is so wonderfully opening to her eyes, and hands, and heart.

To Deum Laudamus!

Original and Selected Papers.

SONGS OF SPRING.

Translations from *Umland*.

I.

PRAISE OF SPRING.

Growing corn, the violet's scent,
Trill of lark, and thrush's song,
Sun showers, fragrance never spent!
When of these I joyful sing,
Needs there any better thing,
Whence I may thy praise prolong?

II.

SPRING'S CONSOLATION.

Why tremblest, Heart, in such glad hours,
When even thorns bear naught but flowers?

III.

FUTURE SPRINGS.

Each twelvemonth bursts the flowers,
The spring wakes, mild and bright;
Nor, with its gracious showers,
Doth comfort fail, and light.
Sure, in these sweet presagings,
That bless thine earthly path,
Lie delicate imaginings
Of what the Hereafter hath.

IV.

THE CRITIC'S SONG OF SPRING.

Yes, 'tis spring, we'll not dispute it,
Pleasant too, there's no denying;
For a walk, the air's not trying;
No need is there to refute it.
Storks and swallows, come in measure,
Not too early, not too early!
Bloom, my bush! Delay is surly,—
Give me pleasure, give me pleasure.

Yes, I feel a moderate stirring;
For the lark sings not so badly;
Philomel, not over sadly,
I affirm without demurring.

That I may adduce just reasons
For a walk o'er hill and valley,
'Tis as well, when forth I sally,
To have with me Thomson's "Seasons."

MARY S. ROBINSON.

BISMARCK AS A HUSBAND.

BY PROF. JNO. A. REUBELT.

The world at large knows this remarkable man only as the man of iron will, as the calculating statesman, who knows no interests but those inspired by power and fame; his political enemies call him "the man of blood and iron," and this designation bids fair to become, at least with foreigners, his byname, and yet nothing can be farther from the truth than the idea contained in this appellation, viz., that Bismarck is a stranger to the tender feelings of husband, friend, father, and companion.

Those that know him personally, know that he is one of the most companionable men, a very kind husband and fond father. Vol. I. of the "Buch vom Grafen Bismarck," contains a number of letters to his only sister, written when he was yet single, and the press of Germany pronounced them a national treasure. Vol. II. will contain still greater jewels, that prove to a demonstration, that Bismarck is, in addition to other things, a writer of rare qualifications, a real poet in describing scenery, full of wit and humor. As specimens we give a few letters, written to his wife in 1852, when he visited the court of Austria in Buda-Pesth as extraordinary ambassador of the King of Prussia.

BISMARCK TO HIS WIFE. I.

OFEN, June 23, 1852. — I just left the steamer and cannot employ the few leisure minutes, till Hildebrand comes up with the baggage, in a more agreeable manner than by giving thee some signs of life from this far eastern, yet beautiful country. The emperor has had the grace to assign me quarters in his castle, and I am sitting here in a large arched hall near the open window, listening to the sound of the evening bells of Pesth. The prospect is charming. The castle lies high—immediately below me is the Danube, spanned with a chain bridge, farther off Pesth, and still farther off an immense plain, lost in the blue-red of the evening sky. My eye following the Danube upwards, descends at a great distance on the right bank, the city of Ofen, then mountains bluer and bluer, then brown-red in the glowing sky. In the midst of the two cities is the wide and beautiful water-mirror, interrupted by the chain-bridge and a woody island. The way hither, at least from Grauburg to Pesth, would have delighted thee also. Imagine Odenwald and Taunus brought close together and the space between filled with the waters of the Danube. The dark side of our ride was the sunny side; it was so hot, as if Tokayer was to ripen on our boat; the number of travellers was very great, but only imagine, there was no Englishman amongst them; they seem not yet to have discovered Hungary. But even without the English, there were enough droll fellows, of Oriental and Occidental nationalities,

washed and unwashed. My principal companion was a very amiable general, with whom I sat almost the whole time on the wheel-box, chatting and smoking. I am getting impatient about Hildebrand. I am lying at the window, half dreaming in the moon-light, half waiting as anxiously for him as a lover waits for his sweetheart, since I greatly long for a "clean shirt." O! that thou wert here a moment and couldst look down upon the silvery Danube, couldst gaze upon the dark mountains resting upon a pale-red base, and the lights shining up from Pesth. Vienna would lose much with thee in comparison with Buda-Pesth, as the Hungarian says. Thou seest, I am a worshipper of Nature also. Presently I shall allay my boiling blood with a cup of tea, since Hildebrand has come, and then go to bed.

Last night I got only a four hours sleep, and the court here rises dismally early. The young prince rises at 5 o'clock, and I should be a poor courtier, were I to sleep till a late hour. With a side glance at a gigantic tea-can and a bewitching plate with many good things on it. I bid thee, therefore, good night from afar. I wonder whence I have the song, that has been all day in my mind:—

"Over the blue mountain, over the white sea foam,
Come, thou beloved one, come to thy lonely home."

I do not remember who ever sang it in my hearing "in auld lang syne."

June 24. Having slept very well, I bid thee a good morning. The whole landscape before me swims in a sun so bright and so burning, that it hurts my eyes to look out. Before beginning my visits, I am sitting here breakfasting by myself and smoking, in a very beautiful apartment; there are placed at my disposition four rooms, thickly vaulted, two about as large as our dining-room; the walls are thick as ours in Schoenhauzen, gigantic presses of walnut, blue silk furniture; on the floor there is a profusion of yard-long black spots, which a more heated imagination than my own would take for blood, but I "decidément" for ink. A very awkward scribbler has either been at work here very long, or a second Luther hurled the inkstand repeatedly against the arch-fiend. A very pleasant old servant waits on me jointly with Hildebrand,—in fact every one is very amiable; the steamer sailed yesterday in honor of the king's representative. On a gentle slope there was prepared a supper-table for about twenty guests, of which, however, only one side was occupied, the other being left open in order to leave the prospect free upon the forests, castle, city, and country; over us there were high beech-trees with clambering Hungarians in their boughs, behind us in close proximity a crowding and crowded multitude, farther off horn music alternating with songs, wild gipsy melodies. Illumination, moonshine, red evening sky with torches scattered through the forest; the whole could figure, without any change, with great effect, in a romantic opera. Next to me sat the silvery-haired Archbishop of Grauburg, Primate of Hungary, dressed in a black silk gown with red facing; on the other side a very amiable general of cavalry. Thou seest the picture was rich in contrasts. With an escort of torches we rode home in a bright moonlight. Tell Mrs. von V., that her brother is a very amiable man, as I had expected, judging him by his two sisters, whom I knew. I just now received a telegraphic dispatch from Berlin, consisting of only four letters (nein—no), a word of momentous import! I was told to-day, that this castle was stormed by the insurgents three years ago, when the brave general Hentzi and the whole garrison were cut to pieces after the most heroic defense. The black spots on my floor are in part from fire, and where I am writing now, bombs were then bursting, and they knocked each other down, at last, upon the smoking debris. Only a few weeks ago, the castle was repaired for the emperor's visit. At present it is very quiet and cozy here; I hear only the tick of a clock and the rumbling of wagons from below.

May angels keep guard over you, which is done in my case by a shaggy grenadier, of whose bayonet I see six inches reaching above the window-frame at a distance of about five feet from me. He stands upon the terrace at the Danube and thinks, perhaps, of his Name.

PERFECTING HOLINESS.

Behold the grand life-work of the Christian. On his success therein depends not merely his happiness, but his usefulness, his power to win souls. At his birth into the kingdom of God, the precious gift of holiness is bestowed upon him with the command, "Go on unto perfection," and his diligent obedience to that command is ever after the measure of God's favor. Yes, every child of God, every one who has His love shed abroad in the heart is holy, and Christian living through all its stages, even the earliest, is holy living. Religion is holiness; to profess religion is to profess holiness.

Nevertheless, in those who are holy there are seeds of sin remaining. Paul proves this when he tells those very Corinthians whom he calls sanctified and holy brethren in Christ, that they are yet carnal, meaning, of course, carnal in part. Moreover, universal experience goes to show the same thing, namely, that a man may be holy without being perfectly holy, may love God truly and yet not love Him with all his heart. How, then, is this remnant of sin to be driven out; in other words, how are we to pass from holiness on to perfect holiness?

Our guides, Scripture and experience, reveal, as equally essential to the process, consecration, faith, and daily discipline.

The depths of sin in the heart are, in most cases, comparatively unexplored at conversion, although sufficient change is always made to give the higher nature a preponderance of power. As knowledge of the heart increases, a prompt surrender of the newly discovered evil is plainly demanded. And God cleanses it each time from its inhering impurities just so far as it is consciously surrendered. If it had been all known at first it would have been all given up, but beyond question, it can be intelligently given up no further than it is known. Hence arises a demand for the subsequent work of further purification. The full extent of our closely cleaving depravity is not revealed to us in a day; doubtless it would overwhelm us were it thus to burst upon us at a single blow. We are left to ascertain how wide and deep it is, more gradually. Daily contact with the world, amid its varied trials and provocations, the sharp testing of unaccustomed and difficult circumstances, surprises sprung upon us by a skillful and watchful tempter, in these and other ways light is let in, little by little, as we can bear it, till all the nooks and crannies of the soul are flooded with revealing brightness. "If we walk in the light," Jesus' blood "cleanseth us from all sin." It could not unless we were walking, moving forward, neither could it be applied if darkness to any extent still remained. It is the fruitful branch that is cleansed "that it may bring forth more fruit."

By daily discipline as a means of this grace is meant that prayerfulness, watchfulness, and self-denial which make up the body of the Christian life, and which should both precede and follow every consecration. These are the things God employs to show us our hearts and thus convict us of our need to be more fully purified. By use of these in faith, a change comes over our habits, and fresh channels are dug in which the purified fountains of our souls flow forth.

Perfect holiness can be described in no better terms than those which Fletcher so wisely uses when he calls it, "the cluster and maturity of the graces." It is indeed the ripened fruit of large experience, which looks back over many a month of sunshine and shower and changing season that have brought it to maturity. It is the manhood, strong and tall, between which and the infancy of weakness lies, of necessity, much growth. It is love with all its train, meekness, patience, humility and the rest, developed to such perfection as admits of no defects in their workings, no touch of their opposites, no change except in point of strength. It is something that comes not with observation, but steals gently over us, unheralded in its advent through the power of the Holy Ghost.

This perfect manhood, this ripeness and fullness and lusciousness of Christian life, how very rarely do we see it reached, though most certainly the privilege of all.

We do not covet it with that eagerness which so rich a prize should elicit; we do not press toward it with that panting zeal which hesitates not to sacrifice whatever stands in the way.

Nevertheless, in spite of mistakes, in spite of failures, in spite of counterfeits attainments, there still remains the beautiful prize of Perfect Holiness which the Master presents, both by precept and example, to incite our aspirations. Let the Church fix her eye upon it in all its fullness, and let her press toward it in the daily, diligent use of all the means of grace. Then will it be recognized as the glorious sum and crown of all religious experience, the one coveted boon of every loving heart, the "central idea of Christianity."

A PRAYER BY REV. H. W. BEECHER.

Blessed be Thy Name, Thou God and Father of us all, for the manifestations of Thyself.

Great art Thou in the frame and in the workings of the globe on which we dwell. Thou art hidden in the secret places thereof; but discovered by all that search Thee out.

Good it is to learn of Thee in Nature, and we wonder not that those who have no other teacher bow reverently and lovingly to worship at her shrine.

But what are all the things that are taught us by the sun and the stars and by the earth, compared with the knowledge which we have of Thee through Thine only begotten Son, our Master and Saviour? We thank Thee for the mission, the ministration, the sufferings and the death of our Lord Jesus Christ; for all the blessed things that have come from His work upon the earth, for all the power which He has assumed in heaven, and for all that long continued influence which now proceeds from His administration of grace and mercy.

Make us worthy to be called His sons.

We are poor in our natural estate. We are feeble; easily undone, and slow of repair; but by Thy Spirit Thou canst awaken in us holy thoughts, Thou canst put upon us such an influence as shall fill the soul with holy purposes and holy aspirations. Thou canst make us to hunger and thirst after righteousness. Thou canst give us joys which the world cannot give, and peace which the world cannot take away.

Thou canst hide us in the secret of Thy counsels. Thou canst give us peace in the midst of the storm and turbulence till the storm be overpast. We beseech of Thee that Thou

wilt grant unto every one that is in Thy presence this morning the intimation of Thy favor and of Thy love.

May the gracious teachings of Thy Spirit rest on every one, and may each heart know its way to its Master, with burden, with care, with trouble, with weariness, with discouragement, with sin, with joy and gladness, and thanksgiving and peace. Whatever may be its need and whatever its state, may each soul be enabled to rise and come into Thy presence. May each one feel Thy benignity. May the light of Thy countenance fall upon every heart, and in that light may every sin be seen and abhorred.

If any man has come in hither who during the week has been unjust, or who has taken advantage of his fellows, or who has dealt hardly and unmercifully with the poor, or who has made his own home unhappy by his passions and cries, or who lightly regards his promises, written or spoken, may it in that light be given him to see that these things are not the fruits of Thy spirit, and that until he learns to hate them and to strive against them, he has no evidence that he is born of Thee. May he this day turn from them, and may it be a day of joy and rejoicing. Thou hast separated another period of time, and partitioned it, and sent it away backward.

Thou hast brought us again to the threshold of the year. Thou hast set us forth upon this new period. We beseech of Thee, O Lord our God, that we may not go unless Thou go with us. We plead, as did Thy servants of old, that Thou wilt not send us except the Angel of Thy Presence be our guard.

What days there are before us we know not, nor their contents; but all sources of good and ill, all joy and pain are with Thee; and Thou art beneficent, and it is thine interest that we speed well, and fare well.

We commend ourselves, then, O Father, to Thy wisdom, to Thy grace and goodness, and to Thy discerning power. And we beseech of Thee that Thou wilt guide us, and guard us, and administer Thy will to us, only we pray that as our day is, so our strength may be also.

If our day is of temptation, may we have strength to overcome it. If our day is one of joy, may we have grace given not to be seduced by joy. If our day comes clad with sorrows, may we not be afraid of the storm which never shall wash away the firm earth from its foundations, nor any whose foundations are in God.

May we wait for the sunshine, and feel that it is waiting to come to us again. If our day shall be one of barrenness, may we still be willing to lie fallow, if that be Thy will. Or if our days spring up with multiplied joys, and if, brightest of all, and sweetest of all, perfumed love blooms, still grant that whatever be our joy, and whatever be the sweetness thereof, it may not separate us from thee.

May every joy be as a mirror to reflect brighter joys from the heavenly land, and every love a prophet, to interpret to us the nobler affections that dwell in Thy presence. And may the day whose dawn yet lingers, soon rise upon the mountains, and the knowledge and the love of God cover the earth like a sea.

Hasten the glorious morning. How long, O Lord, how long? Is it not time? Are there yet no tokens of Thy coming?

Where tarry the wheels of thy chariot? Come, then, Lord Jesus, the earth doth long for Thee.

And to Thy name shall be the praise, Father, Son and Spirit. Amen.

HOW THE CLIFF WAS CLAD.

Between two cliffs lay a deep ravine, with a full stream rolling heavily through it over boulders and rough ground. It was high and steep, and one side was bare, save at the foot, where clustered a thick, fresh wood, so close to the stream that the mist from the water lay upon the foliage in spring and autumn. The trees stood looking upwards and forwards, unable to move either way.

"What if we were to clothe the Cliff?" said the Juniper one day to the foreign Oak that stood next him. The Oak looked down to find out who was speaking, and then looked up again without answering a word. The Stream worked so hard that it grew white; the Northwind rushed through the ravine, and shrieked in the fissures; and the bare Cliff hung heavily over and felt cold. "What if we were to clothe the Cliff?" said the Juniper to the Fir on the other side. "Well, if anybody is to do it, I suppose we must," replied the Fir, stroking his beard; "what dost thou think?" he added, looking over to the Birch. "In God's name, let us clothe it," answered the Birch, glancing timidly towards the Cliff, which hung over her so heavily that she felt as if she could scarcely breathe. And thus, although they were but three, they agreed to clothe the Cliff. The Juniper went first.

When they had gone a little way they met the Heather. The Juniper seemed as though he meant to pass her by. "Nay, let us take the Heather with us," said the Fir. So on went the Heather. Soon the Juniper began to slip. "Lay hold on me," said the Heather. The Juniper did so, and where there was only a little crevice the Heather put in one finger, and where she had got in one finger the Juniper put in his whole hand. They crawled and climbed, the Fir heavily behind with the Birch. "It is a work of charity," said the Birch.

But the Cliff began to ponder what little things these could be that came clambering up it. And when it had

thought over this a few hundred years, it sent down a little Brook to see about it. It was just spring flood, and the Brook rushed on till she met the Heather. "Dear, dear Heather, canst thou not let me pass? I am so little," said the Brook. The Heather, being very busy, only raised herself a little, and worked on. The Brook slipped under her, and ran onwards. "Dear, dear Juniper, canst thou not let me pass? I am so little," said the Brook. The Juniper glanced sharply at her; but as the Heather had let her pass, he thought he might do so as well. The Brook slipped under him and ran on till she came where the Fir stood panting on a crag. "Dear, dear Fir, canst thou not let me pass? I am so little," the Brook said, fondly kissing the Fir on his foot. The Fir felt bashful and let her pass. But the Birch made way before the Brook asked. "He; he, he," laughed the Brook, as she grew larger. "Ha, ha, ha," laughed the Brook, again, pushing Heather and Juniper, Fir and Birch, forwards and backwards, up and down on the great crags. The Cliff sat for many hundred years after, pondering whether it did not smile a little that day.

It was clear the Cliff did not wish to be clad. The Heather felt so vexed that she turned green again, and then she went on. "Never mind; take courage!" said the Heather.

The Juniper sat up to look at the Heather, and at last he rose to his feet. He scratched his head a moment, and then he too went on again, and clutched so firmly, that he thought the Cliff could not help feeling it. "If thou wilt not take me, then I will take thee," said he. The Fir bent his toes a little to feel if they were whole, lifted one foot, which he found all right, then the other, which was all right too, and then both feet. He first examined the path he had come, then where he had been lying, and at last where he had to go. Then he strode onwards, just as though he had never fallen. The Birch had been splashed very badly, but now she got up and made herself tidy. And so they went rapidly on, upwards and sideways, in sunshine and rain. "But what in the world is all this?" said the Cliff, when the summer sun shone, the dew-drops glittered, the birds sang, the wood-mouse squeaked, the hare bounded, and the weasel hid and screamed among the trees.

Then the day came when the Heather could peep over the Cliff's edge. "O, dear me!" said she, and over she went. "What is it the Heather sees, dear?" said the Juniper, and came forwards till he, too, could peep over. "Dear me!" he cried, and over he went. "What's the matter with the Juniper to-day?" said the Fir, taking long strides in the hot sun. Soon he, too, by standing on tiptoe, could peep over. "Ah!"—every branch and prickle stood on end with astonishment. He strode onwards, and over he went. "What is it they all see, and not I?" said the Birch, lifting up her skirts, and tripping after. "Ah!" said she, putting her head over, "there is a whole forest, both of Fir and Heather, and Juniper and Birch, waiting for us on the plain;" and her leaves trembled in the sunshine till the dew-drops fell. "This comes of reaching forwards," said the Juniper. — *Bjornson.*

THE GOSPEL IN SPAIN.

A writer in *The Advance* thus describes the movements of Christ, in this long enslaved land:—

One earnest preacher of the truth—a converted Spanish student, who is known to the Church of Christ in America—gathers congregations regularly in proscribed parish chapels and convents, and there divides the Word with eloquent sincerity and with power. The priests are especially bitter against him, and they have openly threatened to fire one of these places while the people are assembled. There being to this building only one narrow entrance or exit, the people know that should this threat be executed, few, if any of them, could escape,—and yet they press in, filling every inch of standing place, night after night, and week after week.

One evening last week, this preacher gave the following illustration of Christ's supremacy in the Church:—

An Irish boy asked his priest, "Will the blessed Virgin take care of me?"

"Yes, my son, if you are true to all the requirements of the Church she will take care of you."

"Are you sure she will take care of me?"

"Quite sure, if you do as I command you."

"Will she keep my soul and take me safe to heaven when I die?"

"Yes, if you die in the bosom of the Church."

"You are very sure, sir?"

"Yes, quite sure."

"Well, sir, I am not so sure,—for I hear that once, in going from Jerusalem, she lost her child; and if she could lose him, she might lose me."

A Spanish mother in the crowd exclaimed, "Yes, yes—if she could lose her child, she might lose mine!"—and that mother went away weeping, convinced, and believing in the one only Name by which we may be saved. She has since sought private instruction from her spiritual teacher, and is bringing others with her to share this new-found joy and peace.

Last Sabbath evening, after all who could gain admittance had stood for more than an hour, catching, with breathless attention, the crumbs of truth discreetly apportioned to them by this disciple of the Crucified, one said to another as they were passing out:—

"This place is too small. The whole people should hear the Gospel. Let us go to the cathedral, turn out the canons and priests, and gather our assemblies there, where there is room for all."

The following poem, in the original German, was found in James G. Percival's copy of a collection of German poetry. It was marked, and was probably, therefore, a favorite of the poet.

THE SECRET.

There lay the one whom I loved so,
Before me in her shroud;
In sorrow such as few can know,
I sat, in night's deep cloud.
Her eyes were closed, her hands were numb,
Her warm heart like a stone,
The power of her lips was dumb,
Her cheeks' bright color flown.

In the still room there seemed to stand—
It was a solemn sight—
It seemed to me, there stood a band
Of spirits pure and white.
They were the angels, who her heart
Had chosen for a home;
Now, stilly, flew they heavenward,
To say she, too, would come.

And on the dead girl's lips there lay
A smile—'twas like a prayer;
A smile, as on a holy day
A new-blown rose, doth wear.
Then sprang I up, I ran to her;
E'en then she might intrust
Some little word to me before
She mouldered into dust.

Something from that world where she'd fled,
That Promised Land, wherein
She, from her narrow coffin-bed,
A little way had seen.
"O, tell me!" cried I, "speak to me.
Tell me where thou hast gone,
For if thou art in evil case,
Thou shalt not be alone!"

But neither yes nor no she said,
Who once told all to me;
Still, like an angel, lay she there,
After great victory.
In that world, it is fair and pure,
Indeed, 'tis wondrous fair,
But she will naught reveal to me,
Until I meet her there.

THE LITTLE SEEDS.

One fine spring day, when the sun was low,
A man, with rake and a spade,
Went out, some nice little seeds to sow
In the holes which for them he made.
But the poor little seeds didn't like to fall
And lie in the dismal ground;
For the light never peep'd in there at all,
And shut out was the softest sound.

"O, what shall we do?" was the mournful cry,
We never can live down there;
We shall die, we shall die, we are sure to die,
For there is not a breath of air!
But the kind old gardener soothed their dread,
And their murmuring tones he hush'd;
"It is all for your good," he tenderly said,
"So don't be afraid, and trust."

The Ritualists have adopted the word "Mass" for their celebration of the communion service. A near-sighted Roman priest, a stranger to Brighton too, mistook St. Michael's for the Catholic Church, where he was going to say a low mass. The two churches are near one another, and both of bright red colored stone or brick. Attributing the apparent want of holy water at the entrance to the fault of the architect, or to his own near-sightedness, he went up the side aisle, catching a glimpse of a vested priest at the "high altar," and entered the sacristy. Here he asked of an attendant if he could say mass there that morning. The answer was "that he could." Now as the priest was unrobing before putting on the chasuble, &c., which were all spread out before him, there enters the sacristy the clergyman fresh from celebrating, attended by a "server," and carrying "paten, chalice, and corporal" in as orthodox a manner as could the Pope himself. Now as the priest turned to look at this gentleman, in whom he expected to find the Parochus of the Catholic community, his eye lighted upon three university hoods. "Do you wear hoods here?" he inquired. The clergyman answered that such was their custom. "I was told," says the priest, hesitating, "that I could say mass here this morning." "So you can," returns the clergyman blandly. But—ahem—is this a Catholic Church? "Yes," was the calm answer. "Ah!" says the priest, "is it the Roman Catholic Church?" "Oh!" replies the Ritualist, meekly, "you must go lower down for that." — *Pall Mall Gazette.*

REMARKABLE WORKS. — Nineveh was 15 miles long, 8 wide and 40 round, with a wall 100 feet high and thick enough for three chariots abreast. Babylon was 50 miles within the walls, which were 75 feet thick and 300 feet high, with 100 brazen gates. The Temple of Diana, at Ephesus, was 420 feet to the support of the roof. It was a hundred years in building. The largest of the pyramids is 481 feet high and 653 on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 308. It employed 330,000 men in building. The labyrinth, in Egypt, contains 300 chambers and 12 halls. Thebes, in Egypt, presents ruins 27 miles round and 100 gates. Carthage was 23 miles round. Athens was 25 miles round and contained 350,000 citizens and 400,000 slaves. The Temple of Delphos was so rich in donations that it was plundered of 500,000 and Nero carried away from it 300 statues. The walls of Rome were 13 miles round.

For the Children.

HONOR THE AGED.

"Then shalt rise up before the hoary head, and honor the face of the old man: I am the LORD thy GOD."—Lev. xix. 32.

Dear children, whosoever you are,
Remember you must pay
Due reverence unto every one
Whose locks with age are gray.

Ah! you as yet have never known
The many cares and fears,
The many griefs that often come
To those advanced in years.

Remember always, everywhere,
The golden rule and true,
"Do unto others as you would
That they should do to you."

Our God, who is the God of love,
Whose words and ways are truth,
Who watches with unceasing care
The steps of age and youth,

Hath bid the young to pay respect
Unto the hoary head,
And He will bless all those who do
As He hath willed and said.

Children's Friend.

DEATH OF THE WHITE SLAVE BOY.

BY D. S. KING.

Charlie, Rebecca, and Rosa, the white slave children sent to the North from New Orleans, by General Banks, in 1864, are remembered with interest by multitudes of people in Massachusetts, New York, Vermont, New Hampshire, Maine, Canada and New Brunswick; and I am sure that many of them will drop a tear for Charlie, when they learn that, after extreme and protracted suffering, he died in New Orleans, on Easter Sunday, 28th March last.

Charlie Clay Taylor was no common boy. His mission on earth was peculiar and of vast importance. He was born a slave in Virginia, in 1855. He was an octocon. By descent he inherited the fire, the pride, and the talent of some of the first families of Virginia. He was originally the slave of his father, who sold him with his mother when he was about two years of age. They were taken to New Orleans. Once afterwards they were sold together. Charlie remained in the care of his mother, who sustains a substantial Christian character, until he came to the North, and after a sojourn here for a little more than three years, he returned to live and die with her.

Charlie was not an angel, according to my idea of such a being. He had his faults. He was extremely nervous, sensitive, and somewhat fickle-minded. I supposed him to be in more than common danger of being led astray by evil-minded persons. With me, his faults were buried from time to time as they occurred.

Charlie was a noble spirited boy. He was very affectionate, and generous to a fault. What he had, he would divide with his friends to-day. He took no more thought for the morrow than do the lilies of the field.

He was a remarkable scholar. He did not like to put himself down to study, because he loved company and play much better; but when he must he did. He knew but little of books when he came to the North. After three years instruction by competent teachers, but principally by Miss Basset, of Winslow, Me., a lady whose genius for teaching, and capacity for discipline, were admirably adapted to manage Charlie, he was far ahead of many Boston boys of his age, notwithstanding the disadvantages of travelling.

Charlie was obedient to those whom he loved, and to such persons as he thought ought to have authority over him, with such exceptions as are common with children. He obeyed me readily. He had one teacher whom he would not obey unless it were through my interference. When Miss Basset became the governess of the children, I told her and them that I would have nothing to do with their management when in her care, and I found it unnecessary that I should have. Indeed, I felt sure of it at the beginning. But Charlie was not so certain about it. A few days afterwards he came to me shouting and laughing in great glee.

I said, "Why, Charlie, what is the matter?"

"Teacher has conquered me."

"What do you mean?"

"She punished me till I gave in."

"Why did she punish you?"

"Because I wouldn't mind her."

"She served you right. Why didn't you mind her?"

"Because I wanted to know whether she was good for anything or not."

This was undoubtedly a frank and truthful confession. It was characteristic of the boy. While I think that he had a high respect for me, he would talk to me as freely as he would to a playmate. And many a jolly time did he have in talking about this and one or two other cases of discipline, which excited him for the moment, but did not hurt him much. This is referred to, merely to show a characteristic of Charlie. Very many incidents might be mentioned which would be of interest, but would not be appropriate here. They may appear at another time and under other circumstances.

Charlie was a good singer, as were also Rebecca and Rosa. Their first appearance in a congregation was when

they stood up together to sing. The impression upon the congregation was evidently powerful. He was an excellent speaker; manly, but unassuming in appearance, self-possessed, and had a pleasant, full voice which could be heard and understood by a large concourse of people. Added to all this, he was a born slave, and was pleading for an oppressed people.

Wherever we went, the congregations were very large, and they were deeply interested. Charlie did his share of the work for God and His poor. He travelled and worked more than three years. He moved the hearts of tens of thousands of people.

The Rebellion was conquered, the war ceased, and his people were free. His work was ended. He returned to his mother to go from her humble home to the mansions of the blest. He died a Christian boy.

Let us sympathize with his doting, bereaved mother, for well she may feel that the hand of the Lord hath touched her. But as for the child, we will rejoice, for "all is well." Dear Charlie, good-by.

ANSWER TO PRAYER.

"Ask and ye shall receive." So fully has this promise been verified to me in my labors in the Sunday-school that I have been led to give some account of it in the hope that some fellow-teacher, fainting under the burden of responsibility may be led to seek more earnestly at the throne of grace for Divine strength and guidance in this great work, may be encouraged, cheered, and stimulated in this labor of love.

Mine was a class of boys, ranging in their ages from eight to twelve, bright, active, restless spirits. I realized fully all the qualities essential to their judicious moral and religious training, and how unequal I was to the task. I had no love for the work; only a fearful sense of duty and responsibility. It was a burden under which I was well-nigh sinking, until I was led by the Spirit to cry earnestly to God for strength in my great weakness, for wisdom for a spirit of love and patience, for earnestness and faith, everything which I needed to fit me for the training of immortal souls.

I bore each precious one by name to the throne of grace, asking of my heavenly Father gifts for each, according to his needs. He graciously heard and answered my petitions. There was a marked change in the spirit of the class. The very things I asked for each one individually, seemed granted while He graciously filled my own soul with such a love for the work, such a tender, earnest, loving interest in each dear one that what had been a burden became a joy and delight. And I rejoice in the assurance that He will continue to hear my prayer, and that the seed sown in these young hearts will spring up and bear fruit to eternal life.

O, why are we so backward in coming to God, when we have the full assurance in His blessed Word that He is only waiting to be inquired of, to pour us out a blessing. Fellow-teacher, plead His precious promises in faith and you will receive the blessing; plead with God till you have the spirit of your blessed Master in this great work of saving souls; plead earnestly till each precious soul committed to your charge is gathered in to the Saviour's fold. M.

ON THE FIFTH COMMANDMENT.

Thou shalt honor thy father, the guide of thy youth,
And yield him the homage of love and of truth;
Thou shalt honor thy mother, whose love unto thee
The greatest of God's earthly blessings shall be.

A HOLY CHILD.

He was a poor boy, the only son of a widow. He was not exactly an idiot, but what people call a "natural." Good, simple, humble, every one loved him; but no one could teach him anything. His intelligence was in some way at fault. He could remember nothing. In vain the poor mother put him first at school, and then to a trade; he could not learn. At last, in despair, she took him to a neighboring monastery and implored the abbot, who was a most charitable, holy man, to take him in, and treat him as a lay brother. Touched by her grief the abbot consented, and the boy entered the convent. There all possible pains were taken with him by the good monks to give him at least some ideas of religion; but he could remember nothing but these three sentences. Still, he was so patient, so laborious, and so good, that the community decided to keep him. When he had finished his hard out-of-door work, instead of coming in to rest he would go straight to the church, and there remain on his knees for hours. "But what does he do!" exclaimed one of the novices. "He does not know how to pray; he neither understands the office, nor the sacraments, nor the ceremonies of the Church." They therefore hid themselves in a side chapel, close to where he always knelt, and watched him when he came in. Devoutly kneeling, with his hands clasped, his eyes fastened on the tabernacle, he did nothing but repeat over and over again: "I believe in God; I hope for God; I love God." One day he was missing; they went to his cell and found him dead on the straw, with his hands joined, and an expression of the same ineffable peace and joy they had remarked on his face when in the church. They buried him in this quiet cemetery, and the abbot caused these words to

be graven on his cross. Soon a lily was seen flowering by the grave, whereon one had sown it; the grave was opened, and the root of the flower was found in the heart of the orphan boy.—"Impressions of Spain," by Lady Herbert.

ENIGMA NO. 14.

I am composed of 5 letters.

My 3, 4, 5 is a numeral.

My 1, 3, 2 is a drunkard.

My 2, 3, 4 is a weight.

My 4, 3, 2 is a negative answer.

My 2, 5, 4 is a numeral.

My whole is a hard substance.

WILLIE.

ANSWER TO ENIGMA NO. 13.

"They that sow in tears shall reap in joy."

REASONS FOR LAY REPRESENTATION.

To the Laity of the Methodist Episcopal Church:—BRETHREN: The time which the General Conference has designated for determining, by the votes of the adult members of our Church, the question of Lay Representation, is rapidly approaching. During the month of June you will be called upon to express your opinion upon this vital subject. As joint Committees, having, in cooperation with other committees, a supervision of the effort making to secure Lay Representation, we desire to present you some suggestions in relation to the performance of the duty devolved upon you. The considerations which make Lay Representation desirable and expedient are to our minds so numerous and weighty, that we must content ourselves with selecting those which can be most readily brought within the compass of a brief address.

THE BUSINESS OF THE GENERAL CONFERENCE.

1. And we remark, first, that the nature of the business transacted in the General Conference is not such as to make the participation of laymen therein at all inappropriate. The General Conference of 1888 acted, among the rest, on the following topics: On union with African Methodist churches, on the Book Concern, and especially on the purchase of New Connectional buildings, on the Centenary of Methodism, passing upon the Report of the Central Committee, and giving orders as to the disposition of the Connectional Funds, on the Chartered Fund, on Church Extension, on Book Depositories, on Theological Seminaries, with particular reference to their charters and organization, on Education, especially the creation of a Central Educational Board, on Episcopacy and Itineracy, on Lay Delegation, on the Charter of the Missionary Society, on the rights and powers of Mission Conferences, on the Presiding Eldership, on the order of business in Quarterly Conferences, on the improvement of the weekly papers, on the establishment of new periodicals, on Sunday-schools and tracts, especially the organization of these departments, and the appointment of Secretaries for them, and on the Trustees of the Methodist Episcopal Church. These were not incidental, but the principal subjects of deliberation, and required for their determination not only theological learning, but the highest financial, business, and legal intelligence. Is it unreasonable to say that a body having such various interests under its care needs, to aid its decisions, suggestions from the chosen men, both of the laity and ministry of the Church?

A TWOFOLD LEGISLATION DESIRED.

2. In the very nature of the case, it is important that the leading questions which come before deliberative bodies should be looked at from different points of view. And in the Church, composed as it is, of ministry and laity, two points of view always exist. As the ministry and the laity must act together in order to bring out the whole force of the Church, so should they consult together in order to bring out the whole thought of the Church. Moreover, it has been found valuable, in deliberative assemblies, in order to prevent hasty legislation, that important questions should be passed upon twice or thrice, and, wherever it is practicable, by two separate branches of the legislature. A General Conference composed of ministers and laymen would have precisely this security. All questions would be looked at from the two sides of which the Church is normally composed, and wherever the importance of the questions demanded it, the separate votes of the ministry and the laity could be taken. What a guarantee this would be of stable legislation for the present and future of Methodism, we need not point out to you.

SUCCESS WHEN TRIED.

3. As a fact of experience, laymen have proved to be valuable members of ecclesiastical assemblies. In our Annual Conferences, where they have been incidentally and somewhat irregularly brought in, their services have proved to be most useful. In our Centenary Committees, in the commissions appointed by the General Conference, and in our Missionary, Tract, and other Boards, they have given a vigor to the prosecution of the work of Methodism which the ministry would not willingly be without. The President of the late Triennial Convention of the Protestant Episcopal Church, in his parting address, bore testimony that the laity in that body had "at all times been at once progressive and eminently conservative," that their presence was "an effectual preservative against caste legislation," and that they contributed "largely to the dignity, courtesy, and high character of the General Convention." American churches are to-day inquiring earnestly how they can best utilize lay agencies, and bring fully into the service of Christ the working energy of their members. If other Protestant bodies are now moving in the direction of a closer union of the ministry and laity, in all Christian counsels and labors, is it a time for our Church either to stand still, or to move in a direction precisely opposite? God is everywhere drawing pastors and people more closely together, and if Methodism feels the impulse, should it not give that impulse a hearty welcome?

CHURCH UNITY IMPROVED.

4. Lay Representation, by bringing our wisest and most thoughtful laymen together in the General Conference, will strengthen the unity of the Church. Under the present working of our economy, they are strangers to each other and to all the ministers, save a few General Conference officers, and the pastors of the Conferences in the bounds of which

they live. By bringing them together, and into association with the ministry in the General Conference, their connectional feeling will be intensified; they will go to their homes with a clearer sense of the greatness of the work which Methodism has to do; they will feel that a part of the responsibility for the execution of its general plans rests upon them; their sympathies will be awakened, their liberality brought into the fullest exercise, and they cannot fail to impart their feeling to the churches. The causes which help to develop in the ministry an intense interest in the Church, will, if brought to apply, produce the same effects in the experience of the laity.

TRUST THE PEOPLE.

5. The fear is expressed that Lay Representation may bring into the General Conference, impracticable men, whose presence there will be productive of more harm than good. If fit lay delegates cannot be had, what have the ministers who have trained the laity been doing for the last hundred years? But the fear is groundless. When Methodist laymen appear in the great conventions, which are a marked feature of the religious life of our age, the ministry have no reason to be ashamed of them. They bear their parts well in sustaining the honor of Methodism and the cause of Christ. Besides, impracticable men soon find their level in large deliberative bodies. Their power for mischief is quickly limited, and presently entirely nullified. It is objected, too, that our laymen have not the necessary experience to qualify them to be members of the General Conference. We can hardly believe such an objection to be serious. We answer, however, if Methodist laymen are now honorably serving the country as legislators, as Congressmen, as Senators, as Governors, as members of those voluntary associations of Christians which meet to promote the religious welfare of society, they are surely competent to discuss with ministers the questions that concern the welfare of Methodism.

SUBSTANTIAL APPROVAL OF THE GENERAL CONFERENCE.

6. You enter upon this election with a full approval given to the principle of Lay Representation by the Episcopacy, and successive General Conferences. The Bishops, in their address to the General Conference of 1860, said:—"We are of opinion that Lay Delegation might be introduced in one form into the General Conference, with safety and perhaps advantage." The same General Conference, in its pastoral address to the people, declared:—"The discussion of the question led us to approve of the principle of Lay Delegation in the General Conference, and that approval was expressed by a formal resolution." The vote ordered by this Conference having proved unfavorable, the General Conference of 1864 said, in its pastoral address to the churches:—"You are aware that the results [of the vote] were such as to indicate a further postponement of the change, however desirable it might be. We, however, do not regard the question so conclusively determined as to admit of no further inquiry or consideration." This was an invitation to the people to open the question again. The General Conference of 1868 expressed its full concurrence with the Conferences of 1860 and 1864, and "recommended" a plan "to the godly consideration of our ministers and people." This Conference refused to say that it submitted a plan; it recommended. The question thus comes before you with the advice and approval of the Bishops and three successive General Conferences. These Conferences have said, "We are ready;" it remains only for us, as the laity of the Church, to say: "We are ready too."

You can vote, therefore, for Lay Representation with the feeling that you have, in so doing, the concurring judgment of the best minds of the Church. This question approaches its settlement without strife; our hope is that it will be decided by common consent. Permit us to urge upon you the importance of a full vote in every church. See that ample notice is given in the societies to which you belong, and that all necessary arrangements for holding the election are seasonably made. The twenty days' notice required by the General Conference can be given most effectually by being repeated on successive Sundays. See that this is done wherever practicable. Let the mind of the Church be fairly expressed, and the friends of Lay Representation have nothing to fear.

Your brethren in Christian fellowship:

Central Committee of New-York:	ANNE R. SCRANTON,
OLIVER HOYT,	G. C. COOK,
STEPHEN CROWELL,	WILL CUMBACK,
CORNELIUS WALSH,	WM. P. MOSS, JR.,
H. M. FORRESTER,	P. J. GILLETTE.
G. C. COOK,	
T. L. RUSHMORE,	New-England Committee.
C. C. NORTH,	FRANKLIN RAND,
JOHN ELLIOTT,	EDWARD H. DUNN,
	WILLIAM C. BROWN,
Western Committee.	B. B. RUSSELL,
J. V. FARWELL,	ALDEN SPEAR,
ROBERT F. QUEAL,	WILLIAM CLAYLIN,
ORRINGTON LUNT,	DAVID SNOW,
JOHN W. RAY,	T. P. RICHARDSON,
CLINTON B. FISK,	LIVERUS HULL.

Our Book Table.

PAMPHLETS, ETC.

An Historical Discourse, on the occasion of the 125th anniversary of the Congregational Church, Westminster, Mass., by A. Judson Rich, is a good story of one of the old, and yet live centres of New England life. Rev. Mr. Rich was a Baptist, and a graduate of Newton, who changed his views; a change not uncommon, but of which little is said, compared with contrary changes. He has given an interesting monograph. *The Christian World*, by the American and Foreign Christian Union, presents monthly the progress of Christ's kingdom in the earth. *The New England Historical and Genealogical Register*, April, has a portrait and sketch of Wm. B. Fowle, a good Boston educator, the genealogy of several families, and the valuable address of President Wilder, who can go easily from the apple to man, as is proper for a descendant of Adam, Eve, and (if he wasn't a Unitarian, we might add) of the devil. Such seems to be the natural composition of all other people. *The Woman and her Accusers*, by Dr. Muhlenberg, is a New York Mid-night Mission sermon, which could be profitably read every noon-day. (T. Whittaker, 3 Bible House.) *Golden Hours*, for May, is good, and good-looking; two qualities that do not always go together. The subjects are moral and religious, and the treatment taking. *The Unitarian Monthly* tries to prove they are no worse

than other people. If they will only confess themselves as bad, it will be a good sign. "We are altogether become corrupt," "There is none that doeth good," "Of whom I am chief," are good beginnings to a higher life. It boasts of the position of its faith in Germany, and adds, significantly, "But Germany is not noted for clearness in religious matters; on the contrary, it is the land of vagueness and indefiniteness in these things." *The Living Church* is a new and elegant religious weekly, after *THE HERALD* shape, published by Episcopalians in New York. Its first number is handsome and bold. Success to it, if faithful to the Gospel in its purity and simplicity. *The Family Treasure*. The March number contains a portrait and a sermon from that eminent Christian worker, Albert Barnes. The noble man looks well in print and picture. *Island of the Giant Fairies*, by James Challen (Philadelphia: Howard Challen; Boston: James Campbell), talks poetry, for twenty pages, about a Mackinaw Island and its legends. It is an echo, feeble, of "Hiawatha." There is much ease of versification, and more than ordinary descriptions of forest life. *Hans Breilman's Party* (Philadelphia: T. B. Peterson; Boston: Lee & Shepard), is a much bolder and more original essay. It attempts mixed German and English, and did it not also mix profanity and vulgarity with its broken vitals of language, would be really very bright and amusing. In the army, giving a party, acting the part of bumper, Hans flourishes. But all his flourishing is swearing and getting drunk. The whole of his career and his book is summed up in the last four lines:—

"Some beopish runs the beautiful,
Some works philosophic;
Der Breilman soif de infinde
Ash von eternal shpree."

Anthracite and Health, by Geo. Derby, M. D. (A. Williams & Co.), is a very needed argument on hard coal. This substitute for other fuel is burning up lives faster than anything else. How to use it healthfully, is its object. It shows the harm there is in its gases, their subtlety and diffusion, even through the pores of the stove. He believes wood is yet about as cheap, and far better than coal; and thinks illuminating gas may yet do service as a heater. *Woman's Rights*, by John Todd, D. D., *Woman's Duty to Vote*, by Henry Ward Beecher, and *Equal Rights for Women*, by Geo. William Curtis, are three very rare pamphlets on a very rare theme. All tell some truths; none, all. Dr. Todd goes for everything but voting. Beecher and Curtis add that blessing. They will get what they seek, and the Doctor will none the less rejoice therein. *Slavery as Recognized in the Mosaic Civil Law, Recognized and Allowed in the Abrahamic, Mosaic, and Christian Church*. By Rev. Stuart Robinson. (Toronto: Rollo & Adam. Pp. 88.) Did Mr. Robinson have to fly to Toronto, during the war, to get away from "Lincoln's hirelings," and like other great men in exile, console himself with compositions on his favorite themes? He preached this to a Toronto audience, on a Sunday evening, in a Christian church. His texts are given. Among them are, "He that stealeth a man, and selleth him," "shall surely be put to death," and "Thou shalt not deliver unto his master the servant which is escaped from his master to thee." Good texts, those, to prove slavery from. There is no text from the New Testament here; nor that about Ham; nor that about Hagar. Where are Onesimus and Philemon? Where, "I came to preach deliverance to the captives?" Queer tastes we all have; but the strangest is that of a Christian minister, boasting his descent from Scotland, freest of lands, occupying the church and day of God, in the fourth year of a war which God had caused to uproot the worst crime of the century, to prove that God approved of the very hellism he was marshalling the nation to destroy. And strange bed-fellows did misery or malice make, when Toronto Britons drank approvingly such draughts of bitterness and iniquity. The argument is, or was, as common as poor. Christ's Golden Rule is called a "vague generality." Christian principles are "sentimental rhetoric," "utterly untangible and ethereal." Moses was allowed to hold slaves; therefore, all the precepts given to or by him must be adjusted to that practice. So he was allowed a plurality of wives; ergo, Q. E. D. The clerical expounder of this view wielded his pen in defense of its substance, until lately, as editor of *The Free Christian Commonwealth*, in the congeal State of Kentucky, where it costs a man his life to vote for the Union. He is preaching the same gospel of slavery and of caste. Is the Rev. P. Nasby, of Kentucky, a myth? Are there not many of his sort there? When will the Church of that region roll this reproach from the door of her sepulchre, and come forth contrite, converted, the representative, the servant of Christ, loving and treating all as brethren?

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Breakers Ahead, McKeaner,	J. P. Skelly & Co.	D. Lathrop.
Sunday-school Union,	Printed for the Union.	
Good Measure, Erickson,	H. A. Young.	
The Gates Wide Open, Wood,	Lee & Shepard.	
Studies in Philosophy and Theology,		
J. Haven,	W. Draper.	
Paul Burton, Leslie,	A. F. Graves.	
Methodism in Monsoon, Howard,	S. Bowles.	
Virgil's Enid, Searing,	A. S. Barnes.	
Outlines of History,	Hard & Houghton.	Nichols & Noyes.
Globe Edition of Dickens,	O. Judd & Co.	A. Williams.
New American Farm-book,	Harpers.	E. P. Dutton.
For Her Sake, Robinson,		
Old Testament History, Smith,	Prot. Pub. Soc.	
The Mystery of Iniquity, Curtis,	Hitchcock & Walden.	
Home Circle Library,	D. Lathrop.	
Master and Pupils,	Putnam & Son.	E. P. Dutton.
The New West, Brace,	A. F. Graves.	
Corwin's Nest Series,	Garrigue & Co.	
Friday Love, Davis,	Appleton & Co.	Nichols & Noyes,
White's Poetical Works,		and Lee & Shepard.
Waverley Novels,		
Old Town Folks, Stowe,	Fields, Osgood & Co.	
Tommy Try, Napier,	"	
Latin Grammar,	Scranton & Co.	
Laws of Business, Parsons,	H. A. Brown.	
The Crimes of the Franklin,		
The Land and its Story,	Claxton & Co.	
Leander; or, Secrets of the Priest-	Fields, Osgood & Co.	
hood, Truman,	Carters.	Gould & Lincoln.
How Lisa Loved the King, Eliot,	E. Howe.	
Grandfather's Will,	A. Moore.	
How's Musical Monthly,	I. Scott.	A. Williams.
Good Health,	Carlton.	
Musical Monthly,	Sheldon & Co.	
Westminster,	Peterson.	
Onward,	Putnam.	
Harpers' Monthly,		
The Galaxy,	Hurd & Houghton.	
The Lady's Friend,		
Putnam's Monthly,		
Good Words,		
Sunday Magazine,		
The Riverside Magazine,		

REVIEW OF THE WEEK.

Mr. Goldwin Smith, the English Professor of Cornell College, became alarmed at Mr. Sumner's speech, and wrote to one of the English papers warning emigrants not to come to this "land of promise," as English residents were contemplating a speedy exodus from it. The learned Professor has also seriously answered Mr. Sumner in a set speech. In the meantime the country is astonished and amused, that not only Mr. Smith, but all his countrymen here and at home, should have so far mistaken Mr. Sumner's able display of statesman-like argumentation as to suppose he actually meant war by it. When will Englishmen understand the nature and character of our people and institutions? When will they comprehend the fact, that great issues—great questions—must be first embodied in great speeches before they can be discussed? Mr. Sumner simply stated the case, as only Mr. Sumner can. It now remains for the two nations to coolly and dispassionately deliberate on it.

The President issued a proclamation on the 21st, declaring that the full pay shall be given for eight hours' work in all government establishments, in accordance with the act of Congress.

The Dominion Parliament has incorporated a company to lay a submarine cable between Montreal and England, by way of Greenland, Iceland, and the Faroe Islands.

A remarkably brilliant meteor astonished the inhabitants of Hartford, and other places in that region, on the night of the 19th.

The crevasses on the Mississippi, near New Orleans, which made their appearance a week or two ago, continue to enlarge, and all attempts to repair the old one in the St. Bernard Parish have been abandoned.

General Grant says that the election in Texas will not be held, in any event, before November.

Sir Francis Head has sent a letter to *The London Times* on the Alabama claims question, in which he cites the action of our government in the Canada rebellion of 1837 as a precedent for England's course to-day. Mr. W. E. Foster has strongly opposed the views expressed in Mr. Sumner's speech, in an address to his Bradford constituents, but, at the same time, is not at all apprehensive of trouble between the two countries. Two Atlantic cables are now in perfect working order between London and New York. Mr. Reverdy Johnson sailed for home on the 23d. A new mayor of Cork has been elected. It is rumored that the French Cabinet will soon be thoroughly reorganized. The Spanish Cortes has accepted that article in the Constitution which makes the form of government a monarchy.

The election excitement continues in various parts of France, and many arrests have been made.

There was some complication recently between the Chinese and British governments arising out of the persecution of Christians by a mandarin. The firmness of the British legation at Peking brought about a settlement of the trouble, and the removal of the offending official.

It is rumored that Prince Augustus of Portugal, will be put forward as a candidate for the Spanish throne. Queen Isabella has proposed to abdicate in favor of her son, but she has been advised otherwise.

The funeral of Major-General Brunker, commander of the English forces in China and Japan, and Lieutenant-Governor of Hong Kong, took place on the 27th of March, with full military honors, both English and American officers taking part.

General Butler is dissatisfied with the instructions given Mr. Motley in the Alabama claims question, which he says are of the waiting order, and has lately been urging the administration to take the offensive at once, and demand a settlement. Don't be alarmed again, Prof. Smith!

Mexican advices to the 6th instant announce the termination of the revolution in Cinaloa, but that State is far from being tranquil, and another uprising is daily expected.

One of the greatest meetings ever held in Belfast, Ireland, was held on the 21st to protest against the disestablishment of the Irish Church. It is estimated that nearly 100,000 people were present.

On the 23d our retiring minister to France, General Dix, introduced his successor, Mr. Washburne.

The general election for the Corps Legislatif went off tranquilly.

COMMERCIAL.

MONDAY, May 24.

Never, within our remembrance, was the money market in a more feverish condition. The rapid depression of our bonds in Europe, owing to Mr. Sumner's speech; the threats of repudiation from Mr. Butler; the intemperate and indiscreet utterances of many leading journals and statesmen; the hollow basis on which most of our commercial transactions are made; the insecurity of political parties, and of everything else, may be made; the philosophy of the present state of monetary affairs. The offerings at the banks are getting lighter from regular customers, but there is yet a very fair demand for discounts. The rates remain steady at 7 per cent. Good single name paper now goes as high as 8 1/2 per cent. The excitement in the gold market is intense. All sorts of rumors are afloat. One is the resignation of Mr. Boutwell; another, that the weekly sales are to be increased to two millions. Government securities remained steady. The latest quotations are:—

6's	5-20's	10-40's
31.	102.	104.
123 1/2	117 1/2	119 1/2

London.—Consols, 92 1/2. U. S. 5-20's, 79 1/2; Illinois Central shares, 94 1/2. The rise in gold in New York depresses American securities.

GENERAL BUSINESS.—The market for all kinds of merchandise and produce remains about the same as last week.

THE HERALD.

BOSTON, MAY 27, 1869.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All leading articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

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Per solid line, Agate type, first insertion,..... 25 cents.
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In all cases where money has been sent us for subscriptions, and credit not duly given, notice should be sent to this office. It is absolutely necessary that the date of the remittance be given.

It is of great importance that a record of remittances be kept by every minister, in order to the correction of mistakes.

We frequently receive checks for small sums. These will not be received, as the expense of collection is twenty-five cents on each one. Send post-office orders, or registered letters.

HOW TO SEND MONEY.

Subscriptions for THE HERALD may be sent in "money orders," or in registered letters, at our risk. In all other cases, at the risk of the sender.

THE HERALD will be \$3.00 per year to all who fail to pay on or before June 1st, 1869.

Attention has been called to the dates of payment, as printed on THE HERALD, in connection with the name of the subscriber. It is important that this be attended to, and if payment has been made, and credit not given, notice should be sent to this office, with the date when payment was made.

A NEW PREMIUM.

To every new Subscriber who will send us \$2.50, we will send a fine steel engraving of

GENERAL GRANT AND FAMILY,

By A. B. Walter, from a Painting by E. B. Bessell.

Published by B. B. RUSSELL, 55 Cornhill, Boston.

More than three thousand of this very popular Engraving have been sold in ten weeks.

This Splendid Engraving represents the family of "Our President" artistically grouped upon the piazza. The General is sitting in a very easy position, with an open book in his hand, his wife is sitting at his right, her arm carelessly entwined around her only daughter, who is standing between them. The two oldest sons are standing behind their parents, with the little boy sitting at the feet of his father. The dome of the Capitol may be seen in the distance. The foliage intervening, and lively appearance of the picture, renders it pleasing to the eye, while the likenesses can be relied upon as correct. The whole arrangement, at once so graceful and natural, makes it valuable as a work of art.

The form is oval, suited to either square or oval frames, 14 x 18, printed on paper 20 x 24, and sold for \$1.50 per copy.

THE EPISCOPAL STEPS TOWARDS A REUNION.

The new courtship to which we referred two weeks ago has put on new phases. A correspondence and conference between our Bishops and those of the Church South has been held, which will be found on page 245. Advances were made on our part, and repelled on theirs. A careful study of the *affaire du cœur* will show that our Bishops wisely managed the movement. They did not commit our Church to any arrangement for reunion, but simply declared, that a commission having been appointed for this purpose, it was probable that such an arrangement could be effected, if they were willing. They wounded their pride by declaring that they and the Wesleyans could both come back, as the cause of their departure had been destroyed. The Southern Bishops resent their being joined with the Wesleyans, but the Wesleyans would more properly resent being joined with them, their secession being founded in wrong, and the Wesleyan in right, theirs being a substantial and mournful failure, the others' a substantial and joyful success. They declare that they have no jurisdiction, and pro-

ceed to rehash old grievances, and spice them with new; the old being our refusal to fellowship with their Church when a slaveholding body, and the new being the zeal and success of our ministers in the Southern territory.

The object of this advance of our Bishops was probably to give our ministers in that section an advantage in prosecuting their work, showing larger catholicity on our part than on theirs. It was also preparatory for the appointment of a commission on the part of the Southern General Conference next year. As such, it may be wise. Yet it would have been better to organize the commission as the General Conference created it, and to proceed in due form in the work intrusted to it. The Chairman of that Committee, Rev. Dr. McClintock, or the senior Bishop in active service, Bishop Janes, should secure its early convocation and organization. It should formally arrange with the Zion Church, and prepare for conference with Wesleyan Methodists, African Methodists, and other affiliating bodies. As our Bishops have been repulsed from the Southern Church, let them send a like committee and invitation to the African M. E. Church. They will meet with more cordial treatment, and confer with as fine gentlemen, and much finer Christians. Shall the Church hear soon of that action? She will hail it with unalloyed delight. When shall it be taken?

THE COMING VOTE.

While but little is said in the journals of the Church concerning the June ballot or Lay Representation, a deep interest is being felt in the subject. The vote will be larger, we do not doubt, than most persons expect. The official papers that have kept a studied silence during the winter, are opening their columns to the consideration of the theme. *The New York Advocate* presents its views in quite different tones from those in which its editor spoke at the General Conference. Then his words looked genially on the movement. He then said:—

"Our Church, peculiarly constituted, has not been entirely satisfactory to all."

"On this question we shall be influenced largely by the opinion and expressed desire of the Church."

"I am ready to waive everything but the constitutional question, that is, the mode of bringing this before the Church."

"I am ready to yield everything else but this, that whatever is done in this matter shall be done by a change in the restrictive rule." "I am aware that in doing this I may be thought to have gone a great way, and it is going a great way further than I thought a little time ago, I could go; but being satisfied that the peace of the Church could not be preserved if either of the reports offered should be adopted, I have had great anxiety... that some middle course might be adopted. I confess that if this course is pursued, it will give the friends of Lay Delegation a vantage ground they never occupied before; for from the position it will occupy, men will cease to look upon it as revolutionary, and come to view it as conservative, and a measure intended to ADVANCE THE INTERESTS OF THE CHURCH."

Over against these warm and willing words, which won even distinguished lay advocates of the movement to its approval, must be set the late editorials which speak slightly and worse of that which is here pronounced "conservative," and "a measure intended to advance the interests of the Church." *The Advocate* gives a professed history of the reform, refers to the secession of its advocates in 1828, whose advocacy of an elective eldership and non-episcopacy is not mentioned, puts the vote against it in 1862 too high, and that for it too low, says those who protested against it last General Conference were from three to four thousand, when they were less than 1300; and sets forth a long collection of pros and cons, whose impartiality even its judicial exactness could not detect.

Certainly, this difference of tone and statement is a strong change of front, if not of feeling. Had it not been for the exceedingly approving attitude of this distinguished representative, the no less distinguished leaders of the Lay Representation movement would have carried out his idea more thoroughly, and the whole arrangements been perfected by the legal two thirds majority, and submitted to the Annual Conference and the people with the approval of the General Conference instead of, at present, with what may be called a cordial neutrality.

But no great step in Church life depends on any single individual or organ. If this is right, let it be

accepted, if wrong, rejected. Is it right? Since this measure is declared to be "conservative:" and "a measure intended to advance the interests of the Church;" we now go no further for testimony in its favor. Its advocates cannot be called revolutionists in any offensive sense. They ought not to be joined with those that left the Church because of other questions chiefly, and which no member or minister condemn more warmly than those who advocate this change.

Is it right? To answer this is simply to ask another question: Should the Church participate in its own legislation? Is the Quarterly Conference a desirable organization? If it were not in existence, would it be right and proper to establish it? In that laymen are numerous and influential. They take a deep interest in its affairs, they attend fully its meetings, they feel and enjoy its responsibilities. Would they do less in the highest councils of the whole Church? Grant that their interest naturally gathers around their own Church, still it is not confined to it. This local interest should properly be enlarged.

It is right that they should thus participate. Great concerns of every sort come before this chief council. Brethren appear from every land to represent the cause of Christ and His Church. Their deliberations are of the broadest character. They organize education societies that shall aid and affect the whole mighty network of these institutions of the Church in every land, and which laymen must almost exclusively build up. They arrange for church buildings through loans that are set at a million of dollars and which laymen are expected to contribute and are already engaged in contributing. They plan the planting of the Church in all lands. She cannot move a step in these directions but for the help of the laity. They enact laws for church property, the most direct and in no small sense, the exclusive privilege of the laity. Almost every interest that is thus considered and forwarded is one in which they have a large concern. The election of editors, even the election of bishops, they are deeply interested in. They are a part of the Church, equal and coequal with the clergy, and should share in the duties and honors of her highest court and congress.

We are glad to have so good testimony from so able a source as to the "conservative" character of the movement. It may relieve some timid minds: though it cannot greatly impress the New England portion of the Church. That has so long been accustomed to ask, is it right? before any other question, that whether the epithet radical or conservative be applied to it is of little consequence to them. That it is right we believe the conscience of every layman who carefully considers the matter, will affirm; that it is right, the whole General Conference, with but three exceptions, substantially affirmed. For, though many doubted its expediency, none would have "recommended to the godly consideration" of the churches that which they honestly deemed wrong.

The charges against the measure need not be considered. Only one of them should be noticed; and that because of the sting it most unjustly carries. It is charged that this is a rich man's movement, and if they dropped it, it would fall to the ground. It might as properly be said that it is a white man's movement. Some of the most prominent of our poor men favor it. These "rich men" are in our Quarterly Conferences and class-meetings, support our preachers, erect churches, found schools, and assist in all the great Church charities. But they are not the only advocates of laic rights. Nor would it cease if they should unanimously oppose it. It might be the more successful. Nay, more, the change will repress any tendencies to the exclusive elevation of rich men to official posts of the Church. The laity will see that they are represented by all parties, and the poorer man of capacity will be more likely to be their choice than the rich. This is the uniform law. The ministers now appoint rich men; the laity will elect of their own ranks more equably.

Let then our churches fairly and faithfully consider their duty. The sisters, by the motion of a New England delegate, Rev. Mr. Sherman, are most properly included in this privilege and obligation. We trust they will show themselves grateful for the

trust imposed upon them, by giving, with the brethren, such a vote as will unanimously approve this most excellent step of the General Conference, and give our Church a still more advanced position and power.

RICHMOND METHODISM.

EDITOR OF HERALD:—In your issue of March 18th, are a few sentences on "The Virginia Conference," from which I extract the following: "Hardly ten brethren answered to the roll and began the first session of this Conference. . . Would these brethren unite the colored ministers with themselves they would sweep the State. . . These ten might have been a hundred, would they spurn this silly and weakening prejudice. At Richmond lately, on a fine day, only eighteen persons were in our church. We could have eighty-eight hundred but for this folly."

THAT "ROLL OF TEN" PERSONS

was not a complete roll, as was explained by Bishop Ames, and the implication that "these ten" were the whole Conference, does not tally with the fact that thirty-nine persons received their appointments from the Bishop, the Conference in the meantime having gained one and lost two by transfer. Thirty-nine appointments of men for the first session of the Virginia Conference compares favorably with any of the other Conferences. Nebraska Conference, at the ninth session, appoints but forty-one. "Silly and weakening prejudices" may affect our Western Methodism. Who knows?

RICHMOND.

Where you learned all about that "congregation of eighteen, in church, on a fair day," I cannot guess. We have no church. A small upper room, unsuitable and unattractive (but the best we can get), is our place of worship. I have had no congregation so small as eighteen since commencing regular worship there in December last. All are welcome. We make no specialty of color. If we did, we could not gather eighteen hundred Methodists in one congregation in this city. The united congregation of the four colored Methodist churches in this city would not amount to a thousand, all told. And none of these want any privileges with their white brethren. They prefer to worship by themselves. It is true our congregation is a small one. But blot out of Boston every Methodist church it contains, and every Methodist member but two or three, and be compelled to hold service in an obscure room—used for a day school, then try to gather a congregation from a Rebel community, having no sympathy for your Church, and then will come the suggestion that other things beside the "folly" you speak of, affect the size of a congregation. Add to these disabilities, the disheartening of the few who have waited for help such as has been given to other cities of less size and importance in the South and waited in vain; the want of sympathy from the North, which such words as above quoted, betoken; and the ceaseless hostility of the Rebels toward the Methodist Episcopal Church, and you will know something of the obstacles in the way of our Church in Richmond. But they cannot be understood till you have experienced them. For three years have a few nobly fought for "the old Church" in this city, waiting in hope that the Church of a million members would, in a way worthy of herself, aid the "little one" to a suitable place of worship. But not one dollar has that Church given for that purpose; and we are here in a city of seventy-five thousand people, containing forty churches, many of them costly ones, with no place of worship save a small school-room. Is it wonderful that we have not taken Richmond yet? It is not a question of prejudice; it is one of money. If there be "folly" it is other than the folly of "caste."

"SILLY AND WEAKENING PREJUDICES."

Had you remained the whole morning session instead of the fifteen minutes you did, such words had not been written by you of the Virginia Conference. I must be pardoned for suggesting that prejudice may perhaps color the judgment of the editor of THE HERALD as well as that of his brethren in Virginia.

I am sure, zealous for the right as he is, he is not more zealous than are they; jealous as he may be for the Gospel's success, they can plead the same godly jealousy; earnest as he may be in pleading for the brotherhood in the Gospel, they could plead their labors at the altar for the conversion of penitents, white and colored, in proof of equal earnestness. Had he listened to those men that morning, when they recounted to each other the trials of the year just past, had he listened to the story of peril and providence, of toil and triumph, how the rich and poor, the black and white, had met together at a common mercy-seat, and found God a Father to all, he would have felt that "prejudice" had nothing to do with the absence of colored ministers from the Virginia Conference. He would have said, as did Bishop Ames, "The days of chivalry in Methodism have not passed. We are living over the heroic lives of our fathers."

Were I defending the policy that provides separate congregations and Conferences for colored persons, I might justly say it differs none in principle from that which provides the same separation for our German brethren. But I propose only to repel the assumption, that saw in the absence of colored ministers from the Virginia Conference, an evidence of "silly and weakening prejudices" on the part of that Conference. Colored men were not there because they did not wish to be there. The reasons following are those given to me by colored persons why they desired separate congregations and, in consequence thereof, separate Conferences.

The general distrust of all white people, by the colored people of the South, is one reason given.

If there be any confidence, it is individual, not general; specific, not generic. Whites are trusted after they have been proved. This want of confidence is the lesson of a life-time.

Their belief that they are more especially taught of the Spirit than are the whites, is another reason.

Whites may know more in everything else; but in religion they are not believed to be gifted with the power of spiritual discernment, as are the colored people. Hence the spiritual teachings of some "Uncle Tom" are more esteemed than the instructions of any white man, however learned or pious.

A wish to see people of their own race in their pulpits is another reason. We may say this savors a little of vain pride. They may answer, "First cast out the beam," etc.

The ignorance of the language of Canaan, by the whites, is another reason given why they prefer to be by themselves. The oriental language in which they express their religious ideas, they call the language of Canaan. And in this vivid imagery they tell all their experience. The plain words of the whites are proof to them of a want of a "deep experience in the things of God."

But the crowning reason is they cannot feel at ease among the white people. Many of them, to this day, have never been permitted to sit on a chair in the presence of white people; are not permitted any more social privileges than when they were slaves. In a congregation of white people, they are spiritual Samsons, shorn of their strength.

The habits of a life-time tie them so fast as to destroy the freedom of their religious fervor. And so for these and other reasons, and not because of the prejudice of white people, they ask the privilege of a church to themselves. It may be undoubted good-nature that would refuse the request, it would not be undoubted wisdom. In every colored church of this city, colored men have been called to fill the pulpits, some of which have been filled by white men of first ability.

So please expunge all those hard words you wrote of the Virginia Conference, and come and see for yourself what is true.

W. F. HEMENWAY.

We have given our esteemed brother the full benefit of his plea, facts and arguments and all. He is in a place where he deserves to be heard. But his plea of a column does not change the facts of our ten lines. That ten, we said, could have become a hundred were the colored ministers only admitted. It became thirty-nine without their admission. That shows what it would have done with them. Our authority as to the Richmond congregation was of the first class, even one who was present, and we are not sure that he did not preach. Our brother substantially confesses the same; for his little upper-room, obscurely located, comes pretty near the congregation of eighteen. Nor is it right to say that a bolder policy would be limited by the present numbers attending our colored churches. That policy would attract hundreds and thousands who do not go anywhere. Richmond is full of political radicals, white and black. The Methodist Church, instead of giving them the right hand in their grand idea of the unity of man, which they are struggling against great odds and enemies to carry forward, puts itself into no affinity with them, shuts itself up in an upper room, and confines its ministrations to caste and color, white and wicked. It is not true, as our brother honestly thinks, that the colored people prefer to worship by themselves. They prefer equality and fraternity; they took colored pastors instead of white, because the whites did not fraternize with them, were over them, not of them, and because the colored preachers could not go into white congregations. The success of Charleston answers all this plea. It was not money, it was principle that gave them the victory. Had the same course been pursued at Richmond, we should hold that city in our hands to-day. Every Methodist colored church would have been ours, not as a colored church, and white ones too, but not as white; all would have dwelt together. A school and a paper would have been developed. We chose the other course and behold the result. Bro. Hemenway can get all the money he needs when he abandons the whole style of, and practice about the colored brethren, and "goes in" for the Church of Jesus Christ. As a wealthy and distinguished member of our Church said, when this wicked policy was adopted in the middle South, and they could get no money to carry it out, "Men will not give money for what they do not believe in; they will for what they do." So if the Virginia Church will let Henry A. Wise alone, whom they are begging to approve the union of the Church South and ours, and who needs a long probation before he is asked to give us or others advice on such matters, and will take their brethren of all colors warmly by the hand, identifying themselves with them, they will have im-

mediate and mighty success. These country altars where black and white get converted together, will grow into pulpits where they preach together, and Conferences where they meet together, and schools where they study together. Richmond Methodism will come down out of its upper chamber, with a baptism it can never now receive, and that city of "seventy-five thousand people," almost half of whom are colored, will fly to her altars as Jerusalem thronged to the disciples when they had received the Holy Ghost. The Norfolk Colored Church hailed with enthusiasm a white Northern preacher that addressed them as brothers. To be weak is to be miserable. Virginia Methodism will be both weak and miserable until it attains this grace.

CASTE AND THE CATHOLICS.

It is strange how use doth breed a habit in a man. Archbishop Spaulding falls into the patronizing vein in speaking of negroes, that is so common and so wrong in America. He talks of them as a lower order of mankind:—

"Our Heavenly Father, whose benign providence watches over the humblest of His creatures on earth, as well as over the highest angels in heaven, enjoins on the pastors of His Church the duty of ministering with equal care to the lowly and the great. God forbid that we should exercise less vigilance in laboring for the salvation of those immortal souls whom God created in His own image and likeness, and for whom His only begotten Son did not disdain to die."

What a remarkable condescension was this. The apostle ought to have referred to it in his discourse on the humiliation of Jesus; "did not disdain to die" for these souls. It looks as if the Archbishop thought it might have been an honor to have died for a white man. Why didn't it read, "for scarcely for a black man would one die, yet peradventure for a white man one would even dare to die;" and the colored brother might add, "Yet God commendeth His love toward us, in that while we were yet colored sinners, Christ died for us."

He surrenders the Christian oneness of his own Church, and sells out the colored Roman Catholic to caste in these words:—

"The Church, while careful not to unduly disturb the established relations existing between the different classes of society, makes no distinction between persons in the distribution of her heavenly gifts, and she honors alike her devoted missionaries, whether they evangelize the white race, like St. Francis De Sales, or the Japanese, like St. Francis Xavier, or the negro slave of Carthage, like blessed Peter Claver. O, let us then, like our glorious model, St. Paul, become weak to the weak, that we may gain the weak; let us become all things to all men, that we may save all, remembering that, like him, we are debtors to all—the Greek and barbarian, to Jew and Gentile, to bond and free. The colored people are tractable, and generally grateful for our ministration. Their unsettled and abnormal condition, necessarily arising from their sudden emancipation, should the more actively excite our sympathy. We that are stronger, ought to bear the infirmities of the weak. We therefore desire that separate schools and churches be established for the blacks, wherever they may be deemed practicable and expedient. Where special schools are not erected for them, every facility should be afforded for their religious and moral training, as far as circumstances will permit."

So "separate schools and churches" are to be organized, and "the established relations existing between the different classes are not to be disturbed." Thus the Roman Church of Maryland surrenders to caste. Will the Methodist take the crown thus wickedly rejected, or will she perpetuate these barriers among her people, and foster the pride of caste to her continued weakness and wrong? God help the true Church to conquer this great evil in her own heart, and to lead the apostate churches in the paths of human and Christian brotherhood.

THE TOUCH-STONE.—Nothing better tests the difference between the true and false beliefs than the blood of the Cross. *The Liberal Christian* thus shows how far it is from accepting the Bible doctrine which is found everywhere, and is everywhere omnipotent, from Abel's sacrifice to the redeemed souls in heaven "who washed their robes and made them white in the blood of the Lamb," and who continually before His throne fall, and say, "Thou hast redeemed us unto God by Thy blood, out of every kindred, and tongue, and people, and nation."

Thus *The Liberal Christian* differs with the Bible,

and the Christian faith of all ages. In noticing a new Baptist hymn-book, it says:—

"We like everything about the book but the theology, which is stuffed into the hymns in all possible ways, and which sticks out in the most offensive forms, even where we least expect it. Scores of hymns are so saturated with the 'blood of Christ' that the sanguineous currents seem to drip from every line. For instance:—

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

"What could be worse than the following:—

"Alas! and did my Saviour bleed,
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?"

How far it is fallen from any sort of Christianity when it thus ridicules the only vital and saving faith of all the saints in all ages. It also mocks at the Judgment in this style:—

"It is hard to tell which is the worse, the theology or the poetry of the following verse:—

"O! on that day, that wretched day,
When man to judgment wakes from clay,
Be Thou, O Christ, the sinner's stay,
Though heaven and earth shall pass away."

As the poetry is Walter Scott's, and the theology that of Jesus Christ himself, the value of this critical and Christian judgment cannot be rated very highly.

PLUM FOR THE BLIND.—Massachusetts has done more for the Blind than any State in Christendom. Massachusetts has done less for the Blind than any State in Christendom. How? Massachusetts, as a people, is entitled to enduring gratitude from the blind; but Massachusetts as a State has done exactly FIFTY TIMES LESS than Louisiana, and only one ninth part as much as South Carolina. Indeed, South Carolina and Massachusetts are linked together—Couch and Orr fashion—at the bottom of the list of the benefactors of the blind! This may be strange news to those of our readers who know that the story of Laura Bridgman has run round the globe, carrying the fame of our Massachusetts Institution with it, and thereby securing for it the benedictions of every lover of his race. But it is true. Dr. Howe, and the liberal citizens whom he has influenced, are entitled to the sole credit of the reputation we enjoy in this respect. All that our Legislature has ever done has been to make an annual appropriation, which, until within two years, has never been large enough to pay the difference between the cost of the education of seeing children, and that of the blind. Benevolent private citizens have made up the balance.

Now, at last, comes a claim in the form of a petition for justice to the blind. The Trustees of the Perkins Institution ask an appropriation for rebuilding their present edifice. They sorely need new premises. They wish to introduce the higher branches of education,—to put the blind on a footing of equality in this respect, with our own children; but they are estopped from doing so by the want of proper buildings. We hear, but cannot credit, the rumor, that some members of the Legislature talk of opposing it on the ground of economy. Economy is good, but justice is better; and we tell the Legislature that the heart of Massachusetts will reject with loathing any proposition for a penny-saving founded on injustice to the blind. Let the trustees make their appeal to the people, and we venture to say that no Legislature will presume to resist this righteous claim.

We vote, with all our heart and soul, on the question, Shall the appropriation pass?—AYE!

The two most successful of the New York anniversaries were the Temperance and Woman's Suffrage. The former held crowded and enthusiastic meetings, and enjoyed the eloquence of Dr. Lees and Rev. J. D. Fulton. The mightiness of the evil, and the modes of its extirpation, were thoroughly handled. The preachers were invited to set forth this subject once a year in their pulpits. We hope they will much oftener. The Woman's Ballot meetings were also largely attended. They had less of dignity and character. In Brooklyn, however, the sessions were excellent. In the evening the crowd was immense, even at fifty cents a head. Ladies and gentlemen of the first social repute were enrolled among its officers. Mrs. Stone, Hanaford, Livermore, Stanton, Burleigh, Lucretia Mott, Frederick Douglass, and Ward Beecher gave it their strong support. Few speakers are abler or more fascinating than these ladies. Easy, fluent, forcible, they would gratify any audience, and win respect, if not conviction, from the most skeptical. The two reforms are closely interwoven, and the Woman's Suffrage, as Bishop Simpson well remarks, will aid in the triumph of the greater reform of Temperance.

Considerable has been said and written over the differences between Mr. Spooner, the President of the State Temperance Alliance and the Executive Committee. The latter has steadily urged the Legislature to restore the Prohibitory Law intact; the former has approved the exemption of lager and other "light" beers, whereupon the Executive Committee requested him to

resign. He declined to do so, in a letter which entirely misapprehended the ground of complaint, making his personal rights as an independent member identical with his privileges as a president. An attempt was made to reconsider the action of the Committee and failed. The matter now stands therefore that the Committee and its President radically differ. Probably no meeting of the alliance will be called. The injury the course that was being pursued was doing our legislation, has been stayed by the action of the Committee, and we shall probably get a bill substantially identical with the old law.

PLUCK.—The Corresponding Secretary of the Church Extension Society invited Rev. Mr. Lynch to spend the summer North, canvassing for the Society, while the embitterment against him in Mississippi should pass away. He returns this answer:—

"I thank you for suggesting means by which I can get a breathing spell from this hot-bed of rebellion and iniquity. But a faithful officer never asks to be relieved or for a furlough when the troops are in line of battle, and the campaign has been fairly inaugurated. Twenty white men have been arrested by our gallant Commanding-general, and the whole country where the disgraceful affair took place has been brought on their knees in promising good behavior in the future. Our Copperhead commander, Gen. Gillem, whose 'protection' last year invited the Rebels to outrages, has been sent to his regiment by President Grant, and a just man, Gen. Ames, has his place. Notwithstanding the malignant foes that lurk everywhere, I think that, by God's help, I shall be able to push forward the work everywhere. Nearly one hundred witnesses, examined by military commission, corroborated my statements as published, in reference to the attempted assassination, notwithstanding the attempt of the Rebel press, South, to make me out a falsifier. The only divergence is a difference of opinion as to the intent of the shooting. It is contended by some that it was not done to assassinate me, but to break up the meeting for fun. I shall publish the report of the Judge Advocate, or challenge the Rebel press who defended the mobocrats, to publish, provided our commander will permit it."

The Advocate, in its notice of the Pacific Railroad, makes this remark:—

"A Methodist Bishop can telegraph on Saturday that he will preach in San Francisco on the Sunday a week later; and leaving on Saturday morning can arrive on the next Saturday evening in full time for the Sabbath, having slept every night, and eat his 'three regular meals' through the whole route."

We hope no Bishop of our Church will start Saturday morning, if that implies Sunday travel. The Pacific trains are starting on the Sabbath. Let no minister encourage them in this desecration.

MOTES.

The Universalist denounces the smoking cars. They are a great nuisance. They corrupt our youth and ought to be abandoned. They are filled with card players who make Mississippi steamers of every railroad train. They are of no possible use. Gentlemen can live without their pipe a few miles and hours, and the pipe is the least part of the injury it breeds. It is a whiskey, card, and gambling den. For the whiskey flask is a part of the play, and so often are the stakes. The legislature will yet be called on to abolish them, if the companies do not abandon them.

At a late battle between the Cubans and the Spaniards, the tide of fortune had turned against the Cubans, when a black regiment in the Spanish lines mutinied, shot its officers, shouted for liberty and Cuba, and came over to the other side. Their action shows how wise our Southern enemy was in not putting arms into the hands of their slaves. The Cubans, too, like us, are learning to trust the black man, and to feel that only through trusting him will they gain their own freedom.

The Great American Sea Serpent has become a land snake. It stretches from Halifax to San Francisco. One or two links are not visible yet to the naked eye, but will soon become so. Four thousand miles make a huge anaconda. Many a scaly fold, voluminous and vast, is this iron coil. What is a sixty or hundred feet sea serpent to this "grate snake," as Mr. Joshua Billings would say? It stretches farther than from New York to Gibraltar.

The Baltimore Methodist thinks "Halleutics" and "Kerykaics" very strange terms for a theological seminary to employ. Were it conversant with German colleges it would find these terms as familiar as they are appropriate. It needs to revive its learning as well as its humanity.

The first train from San Francisco arrived at Omaha on the 16th inst., with five hundred passengers; the first drops of a mighty river of humanity which shall flow through this world channel.

Boston is pictured in a series of Nelson's pictures, cheap and pretty. H. A. Brown & Co.

A good story is told by Rev. Mr. Gee of how the Pilgrim Fathers came to Nashville. An auctioneer lately selling some pictures in that city, brought out one of his prints, and not knowing its name asked his clerk what it was. "The Landing of the Pilgrim Fathers," was the reply. "O, yes," replied the auctioneer. "I remember when they landed here in Nashville in 1802." They came in this case as "an army with banners." They will stay and possess the land.

We cheerfully call the attention of our readers to the advertisement of John Mansfield & Son, 14 Tremont Row, Boston, in another column. They have one of the largest and best stores in the city, and we feel sure that our friends will save money by calling.

PERSONAL.

RECEPTION OF DR. F. R. LEES.—Dr. Lees, the well-known learned Temperance reformer of England, was tendered a public reception in this city, on the evening of the 23d, at Music Hall. Hon. Henry Wilson presided, and addresses were made by Hon. Neal Dow, Wm. Lloyd Garrison, and Dr. Lees himself. On the platform were many of our distinguished citizens; and the great hall was filled to its utmost capacity, by an earnest and respectable audience. Very few, especially friends of temperance, but have been long acquainted with Dr. Lees, whose writings and speeches always command profound respect by their weight and judiciousness. Temperance, with him, is something more than a mere party watch-word; and it is owing in a great measure to his earnest, intelligent and sober advocacy of great and fundamental principles that the cause of temperance has been maintained, as well in England, as in the United States.

Dr. Lees was introduced to the meeting not only as the great Temperance reformer of England, but as the great friend of America, having by pen and tongue all through our rebellion maintained, in the face of opposition, the cause of freedom and of the North; consequently when the Doctor came forward he was received with rounds of cheers that kept him bowing for a number of minutes. The Doctor said that but a few days before his departure for this country the citizens of Leeds instructed him by a unanimous vote in a solemn resolution to give their greeting to the Democracy of America, and to say that their hearts beat in unison. He assured the audience that he had very much misread England if we read it through its corrupt and venal press.

On the temperance question Dr. Lees boldly advocated prohibition without compromise, as the only safe, the only certain, the only true principle. If a chop is as much mutton as a whole leg, then cider and beer are as much alcoholic beverages as whiskey,—the degree is nothing; the kind is all. There must be no compromise—no reservation. Dr. Lees is of medium height, spare, sandy-haired, full-bearded, and apparently about fifty years of age. His style of speaking is impressive, and his action very peculiar, if not odd; his speech frequently betraying his Anglican blood and breeding. He has arrived among us very opportunely, and from the way he spoke to our "limp-backed" legislators and others, Sunday night, we should judge that he must make a powerful impression on the country in favor of abstinence and Prohibition.

Brown and Ives, whom Senator Sprague so severely criticised, are thus commended by a correspondent:—

"Among the earliest to engage in manufacturing cotton, they now own nearly all of the manufacturing village of Blackstone in Massachusetts. They have several large, well arranged and well managed mills at Lonsdale, Ashton, Manton, and Hope villages in this State, and the villages are regarded, as well as the mills, to be a credit to the State, and the goods manufactured stand at the head of the list of such manufactures. They do not provide race-courses, but do furnish for their villages the best of school accommodation for the children, and churches for all."

Castelar is the coming man of Spain. He is a member of the present Government, a young man who made such a powerful onslaught on Papacy and monarchy, in a late speech, as to practically annihilate a national Church and the most limited sort of a monarchy. Three hundred telegrams came to him in one day, thanking him for his speech. Prim sold out his scruples, if he had any, and accepted the Republican idea. His speech was simply American, translated into Spanish, and delivered at Madrid. Just such were heard in Paris seventy-five years ago. May Spain speedily have a Christian faith that will insure her a safe deliverance from the Papal and Imperial powers, and a steady growth into true liberty. The Republic of Iberia, with Castelar for its real President, is one of the signs of the times. Prim will be the nominal one, but Castelar the real ruler.

Rev. C. H. Payne has gone to Europe. Good luck go with him.

The California Advocate rejoices in the gift of a fine elk-skin. The animal had been captured by one of our own ministers at Filamooch. Won't Mr. Murray be asking for a transfer to the California Conference?

THE GREAT VOTE.—Attention is called to the notice of Bro. Magee in the Register, in reference to ballots and bills for the coming vote on Lay Representation.

We have received from Messrs. H. A. Brown & Co., a neat and very convenient Guide Book, for the city and vicinity of Boston. In small compass it gives the location of the principal hotels, churches, public buildings and city institutions, and tells all that is worth seeing, and how to see it. We call attention to their advertisement on the cover of this paper.

NEW ENGLAND WOMAN'S CLUB.—The annual meeting will be held at Chickering's Hall, on Saturday, May 29, at 10 o'clock A. M.

CORRECTIONS.—In the Minutes of Providence Conference, Pawtucket is credited with \$3.00 for Missions. It should be \$300.00.

In the Minutes of Conference, credit was omitted to be given Rev. Joseph Marsh, of Focasset, for \$27 for the different Conference claims, \$15 of which was given to the missionary cause.

Ashburnham is put down for 70 members, it should be 170.

In Minutes of New Hampshire Conference, it was stated that J. W. Guernsey was secretary. It should read, R. S. Stubbs, of Lisbon, N. H.

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

MAINE.

OLD TOWN.—Rev. H. P. Blood writes: "Ten have joined in full membership since my last report; making twenty-five, in all, during the two years of my labor here."

MASSACHUSETTS.

MONSON.—The following gratifying intelligence comes from Rev. Dr. True. Our brother is already reaping the harvest: "I am happy to inform you, that a revival has broken out in our Church; about twenty persons were at the altar last evening, and the prospect is good for a glorious harvest. By the resolutions of our itinerancy 'other men labored, and I have entered into their labors.' Rev. Brothers Howard, Satchwell, Wood, Hamilton, Treadwell, and the older sowers in this field will rejoice in this. Pray for us; a general revival in this town, where hundreds of youths are congregated in the Academy and the factories, might be a world-wide blessing. Four or five young men from Japan, are supported at the Academy by their Prince. I see them occasionally in our meetings giving good heed to the word of life. The best feeling exists between us and the Congregational Church, and I confidently look for the revival to develop it among them and at the Academy."

SUNDAY-SCHOOL UNION AND MISSIONARY SOCIETY.—The first anniversary of this Society will be celebrated in Boston Music Hall on Friday afternoon, at 2 o'clock, May 28, and it will doubtless be one of the most interesting occasions of the season. Probably some two thousand children will be present, and remarks will be made by Rev. B. K. Pierce and other well-known friends of children and of missions. The schools have been practicing the hymns to be sung for some weeks, so that a rich musical as well as intellectual treat may be expected. It is scarcely necessary to urge attendance, as the entertainment is free to all.

ANNIVERSARY OF THE BOSTON NORTH END MISSION.—The third anniversary of this mission was celebrated in Tremont Temple on the evening of Sunday, 16th inst., a very large audience being present. His Excellency, Governor Claflin, presided, and there were present on the platform, His Honor, the Mayor, and a number of prominent clergymen of various denominations. The children of the Mission made a very neat and pleasing appearance, and sang several pieces in a very beautiful manner, Prof. Eben Tourjee presiding at the organ. After prayer by Rev. S. E. Upham, speeches were made by the Governor and Mayor, the tenor of which was that the Mission was doing good service in a part of the city that is most in need of reform. The labors of the noble-hearted and philanthropic ladies engaged in the Mission, were highly commended.

An eloquent and able address was delivered by Rev. Dr. Hare, recently of New York, and a few remarks were made by Rev. R. G. Toles, Superintendent of the Little Wanderers' Home.

Mr. J. B. Mills, Treasurer of the Mission School, made an earnest appeal for pecuniary aid for the School, and announced the following officers for the ensuing year: President, O. T. Taylor; Vice-Presidents, Rev. S. F. Upham, E. H. Dunn; Secretary, R. A. Anglin; Treasurer, J. B. Mills; Board of Managers, His Excellency Governor Claflin, His Honor Mayor Shurtleff, Hon. J. Lothrop Motley, J. C. Tyler, Lucius B. Marsh, B. F. Snow, Henry Furnas, Rev. R. G. Toles, S. G. Deblois, Rev. Gilbert Haven; Missionary, J. H. Crowell; Superintendent of Sabbath-school, Prof. Eben Tourjee; Assistant Superintendent, S. B. Tuesley.

A brief statement was made by the Missionary, Mr. S. B. Tuesley. The Mission was doing a satisfactory work. A reading room, containing a large number of periodicals, which were frequently perused with interest, was established; a sewing circle had recently been got up in connection with the Mission, and every Wednesday afternoon upward of one hundred children were instructed in needlework. Friday evenings free concerts were given, under the direction of Professor Tourjee. Many families had been aided pecuniarily during the past winter, and many by this aid kept from the almshouse. The following statement will show what has been done the past year:—

Tracts distributed, 202,377 pages; Scripture cards, 1,685; religious papers, 4,059; Bibles and Testaments, 111; religious books, 675; calls made, 3,090; meetings held, 733; found employment for, 31; families aided, 187; persons forward for prayers, 281; conversions, 127; given through the Relief Society of the Mission, 732 garments, \$435.19; bedding, \$14.90; rent, groceries and fuel, \$268.42; from various sources through the Missionary, clothing and provisions, \$168; gave Thanksgiving dinner, value, \$246.70; from Christmas tree, clothing and other valuables to the amount of \$205.25; whole amount, \$1,338.46.

A collection was taken up and the exercises were concluded with the benediction.

METROPOLITAN CHURCH.

Dr. Newman organized the Metropolitan Methodist Episcopal Church, Easter Sunday. He thus describes the event in *The Methodist*:—

"Four classes were invited to the altar. First, those who had obtained certificates of Church membership; second, those who designed to obtain them; third, those who temporarily reside in Washington, and who were to be enrolled as 'transient members'; fourth, those who desired to join on probation. In response to the invitation, ninety-seven persons came to the altar, and amid tears of joy received from the pastor the right-hand of fellowship. Not less than twenty-three families on that day united with the new church, and three persons were received on trial. Since then others have joined, and the whole number is now one hundred and twenty-one. It is our purpose to keep two Church records—one for permanent membership, and another

for transient membership; and although there is no expressed law for the latter, yet the exigencies of the case may justify the measure. Both for personal and other reasons, it is necessary that the members of Congress, and other government officials, who are Methodists, should retain their membership at the place of their domicile; yet these persons should be under the watch-care of the Church, that they may neither lose their identity nor be deprived of pastoral care, whether in health or sickness. For lack of some such plan, many who have come here to reside for a time have been lost to the Church. To avoid such a calamity and to preserve a historical record of those who in the coming years may be identified with the 'Metropolitan,' the plan of transient membership has been adopted. And to accommodate even those who may pass but a Sabbath in Washington, a 'Strangers' Class' has been organized, which meets in the large and elegant Reception Room, immediately after the morning service. Let our brethren, coming here for a day, remember the 'Strangers' Class.'"

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY.

The anniversary of the Wesleyan Missionary Society, which occurred in Exeter Hall, London, on the 3d inst., was characterized by all the zeal, warmth, and interest which our good English brethren ever evince in this most righteous cause. The day was unusually fine, and the audience overflowing. The chair was taken by Wm. McArthur, esq., M. P., who opened the proceedings with an able and earnest address, in which he dwelt upon several points of general interest to all Methodists, among the rest the great work in the cause of missions wrought by what are denominated unpaid agents, who amount in all to the number of 20,000. For instance, in Sierra Leone, they have 9 missionaries, with 125 local preachers, and 222 Sabbath-school teachers. In the Friendly Islands, 19 regular missionaries, with 841 local preachers and 747 Sunday-school teachers. In Fiji, 68 missionaries, and 477 local preachers, and 1,730 Sunday-school teachers. Well may the speaker say, "It has been the peculiar glory of Methodism that it has enlisted an amount of lay-agency that no other Church has ever done." The Society has 704 stations, 5,701 preaching places and chapels, 987 missionaries and over 174,000 in the Sunday-schools. One part of the Chairman's address evoked a strong expression of approval; it was when, referring to a recent debate in the House of Lords, he asserted that the Government of England ought to have a policy not behind that avowed both by America and France, that a guarantee of protection should be required of all foreign governments on behalf of missionaries entering their dominions with properly attested passports.

It appears from the Secretary's report, which was a mere abstract, that the income for the past year amounted to over £146,249, showing, however, a decrease of about two thousand pounds. This decrease would have been much larger but for an increase in the proceeds of the auxiliary societies, especially those sustained by the young people of Methodism. A small balance has been secured toward the liquidation of the debt, which is over nineteen thousand pounds.

The speaking during the day was very able and animated—Patriotism, Methodism, and Protestantism being the prominent themes. The Ritualistic party received several hard blows, and the mission of Methodism as a witnessing church in Ireland, was ably and eloquently advocated by Rev. Dr. W. Crook of Waterford, whose speech created great enthusiasm, especially when he thundered forth these glowing lines:—

"I look with the greatest hope upon the future of England, and the future of Ireland too. (Cheers.) Popery convert England to the Catholic faith! O! never, never, never, Mr. Chairman. (Loud applause.)"

"Old England still throbs with the muffled fire,
Of the past she can never forget,
And again she will banner the world up higher,
For there's life in the old land yet."

"The old nursing mother's not hoary yet,
There is sap in her Saxon tree,
Lo! she lifts a beam of glory yet
Through the mists to the sun and the sea."

"Let the storm burst, it will find the old land
Ready ripe for a rough red fray
She will fight as she fought when she took her stand
For the right in the olden day."

(Tremendous applause.)

What is being done in India was well presented by Rev. John Walton, who had a most enthusiastic reception. He was especially eloquent and earnest in his portrayal of what Christ is doing for the elevation of woman in India. The native people were astonished at the efforts of the Missionary to instruct females, and of course, presented a formidable opposition, on the grounds that it is not the custom to teach girls. "No man," said the speaker, "who has not lived in India knows the force of that word 'custom!' They consider that to be a simpton is the highest ornament of woman. When Dr. Caldwell was opening a girls' school, the people said he would teach cows next; and one old man came to the speaker when he was erecting a school for girls, and solemnly assured him that if girls were taught to read and write, they would be writing love-letters to the men, and the country would be turned upside down." This anecdote was received by the audience with loud laughter, which was renewed with cheers when the speaker said the old man's words have come true, for the girls' schools are now turning the country upside down.

Among the incidents that enlivened the occasion, was the appearance on the platform of representatives from all the principal mission stations, India, China, Ceylon, the West Indies, Africa, and Polynesia. But the most interesting incident of all was the appearance of the venerable Thomas Jackson amidst the crowd of younger men, "an eloquent re-

minder," eloquently remarks *The Watchman*, "of the past, a beautiful link between earth and heaven, between the Church militant and the Church triumphant." Mr. Jackson was royally greeted by the whole vast audience rising to their feet. At the close of the meeting the noble patriarch delivered few solemn and beautiful words, which were listened to with breathless and reverent attention, as the "old man eloquent," standing on the verge of heaven; uttered an indignant protest against the modern detractors of the great Reformers, and exhorted the men of this generation "to play the man" in defense of the old truths.

EDUCATIONAL.

VERMONT CONFERENCE SEMINARY.—The spring term of this Institution at Newbury closed on Friday, the 7th inst. One hundred and sixty-eight students, most of whom were of a superior class, have been in attendance during the term, and the examinations evinced great proficiency. The exercises of the classes of Prof. Bush, Miss R. L. Jewell, Prof. Wilder, and Miss M. A. Pomeroy gave great satisfaction, and the impression produced upon the audience must have been very gratifying to the hard-working and gentlemanly Principal, Rev. S. F. Chester. It is contemplated, at no distant day, to erect a suitable main building, which, together with the capacious boarding-house, and houses for self-boarders, will be sufficient for some years. Liberal donations are earnestly solicited by all lovers of the Church and a Christian education.

The Anniversary Exercises of Drew Theological Seminary, took place on Wednesday, May 19th.

The Annual Sermon was preached by the Rev. Bishop Kingsley.

The Graduating Class were: James Boyd Brady, New York; Oliver Allen Brown, Delaware, Ohio; Samuel K. Doolittle, Pond Eddy, N. Y.; Henry Graham, Wilna, N. Y.; George Miller, Warrenville, N. J.; William Forman Morris, Trenton Falls, N. Y.; Charles Flavius Noble, Pittsfield, Mass.; Ezra Tinker, Macedon, N. Y.; Samuel M. Vernon, Des Moines, Iowa.

The exercises were very interesting, and consisted of the following programme:—

The Mission of Christianity, S. K. Doolittle; The Faithful Preacher, W. F. Morris; Earnestness Essential to the Christian Minister, E. Tinker; Present Action, J. B. Brady; Faith and Reason, S. M. Vernon; The Love of Truth, C. F. Noble; Our Position; Methodism in 1869, G. Miller; Romanism in America, O. A. Brown.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—About one hundred and fifty gentlemen connected with the evangelical churches of Boston assembled at Chickering's Hall on Saturday evening, 15th inst., to take into consideration the practicability of erecting a suitable edifice for the Boston Young Men's Christian Association, which now numbers not far short of 2,000 members. It maintains three prayer-meetings at its rooms, and one on board the receiving ship Ohio, and extends its labors in all feasible ways among the 46,000 young men living in the city. Speeches were made by Mr. Russell Sturgis, Jr., Joseph Story, Joseph Ropes, F. W. Smith, Rev. Dr. Nicholson, and others; and resolutions were offered by G. W. Coburn and accepted by the meeting, to the effect that a committee of forty gentlemen be selected to raise the sum of one hundred and fifty thousand dollars for the purpose above indicated. The Methodist members of this Committee are,—Jacob Sleeper, His Excellency William Claflin, Isaac Rich, Pliny Nickerson, Rev. Gilbert Haven, Alden Speare, Edward H. Dunn, O. T. Taylor, H. O. Houghton, Albert F. Ferguson.

THE FIRST EPISCOPAL TOUR ROUND THE WORLD.—Bishop Kingsley leaves this week for an Episcopal tour round the world. He starts from New York for San Francisco, holds Conferences in Colorado, Denver, Oregon, and California, leaves San Francisco Sept. 6, for China; attends Conference at Shanghai, goes up to Peking, and visits missionary stations till December; sails for Calcutta, attends Conference at Lucknow, and spends two months in India; goes to Egypt, spends Easter at Jerusalem, visits Bulgaria, Germany, and Scandinavia, attending Conferences in these regions, officially visits the Wesleyan Conferences of France, England, and Ireland, and returns a year from next August. This is the most extended tour probably ever made by any Church superintendent. Can a Bishop, tied to a petty Diocese, without jurisdiction beyond it, claim higher priestly prerogatives than one who thus officially circumnavigates the globe? To hold Conferences in one tour, in three continents, and visit four, to cross three oceans, to preside over bodies that speak as their national tongue six languages, is a vast proof of the oneness of man, the world, and the Church. Rev. Col. Moody, in his prayer for his safe journeyings, at the Cincinnati Preachers' Meeting, prayed that he might go to Spain, which he said, "Thy servant Paul desired to visit, but probably did not do it." We say "Amen" to the first part of that prayer. It is no honor nor credit to our Church that it persists in refusing to plant itself in Spain and Italy. The few thousand dollars appropriated to these enterprises were so conditional as to be practically valueless. Will not the Bishop go through Italy and Spain, so that his appeals next fall may constrain our Board to lay the corner-stone of the Church in these old and most important centres? We wish him a happy and prosperous voyage, and a safe return.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

MADAGASCAR.—We have already noticed the inauguration services of the new Queen of Madagascar. The following more recent information concerning them has come to hand:—

"On reaching the open plain called Andohalo, near the centre of the city, we found it deeply crowded with people in every part, roughly estimated at 500,000. Here the ladies left their palanquin, and we walked together through long lines of armed soldiers, who stood on either side, forming for us a narrow passage through the vast crowd. On the eastern side of Andohalo was a raised platform, furnished with seats to accommodate a large number of the nobility, together with those present from other nations, including the French, English, and ourselves, who were the only representatives from America. Around this platform was a green balustrade, ornamented with a profusion of yellow silk, hanging in festoons, and trimmed with heavy fringe of many colors. In the centre of this platform, which was carpeted, was another elevation of two or three feet, which was covered with heavy silk damask of green and gold color, and on this was erected a temporary throne for the Queen. Over this was a handsome canopy, supported by four pillars. This canopy was surmounted by heavy gold ornaments, and terminated in a dome, which in shape resembled her crown. Immediately under the cornice of this dome was an inscription in gold, set in a broad crimson velvet border. The front inscription was, 'Glory to God.' On one side, 'Peace on earth,' on another, 'Good will to men,' and on the fourth, 'God will be with us.' On the left side of the throne was a small table with a clasped Bible placed on it, and a small gold urn. On the right was another small table with a handsome crown sitting on it. In front and on either side were tall vases containing ornaments like artificial flowers, made of gold.

"On last First-day, the Prime Minister, and all the leading nobles and officers of the Government attended public worship, where two of the most eloquent native ministers preached in turn from the text, 'If this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it.' And one of the missionaries followed from the text, 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation.' The Queen herself came out and stood on a high rock overlooking the congregation, and exchanged salutations with the Christians."

THE BIBLE IN TURKEY.—Three hundred thousand copies of the Holy Scriptures have recently been put in circulation in the Turkish empire. They are extensively read, and are rightly influencing and moulding the opinions and faith of thousands. Glorious results must follow the circulation of the Scriptures in that heathen land—it is God's word that giveth light and life.

GERMAN MISSION IN INDIA.—The German mission among the Coles of Chota Nagpore, India, is as remarkable as that among the Karens. The Christian community now numbers 10,000. There are five German missionaries and one native assistant. The Gospel is spreading among them greatly.

REVIVAL IN INDIA.—A camp-meeting, held in Tihlar, India, within the bounds of the Barcilly Presiding Elder District, was attended with glorious results. One of the missionaries, giving an account of the meeting, writes as follows:—

"God was present at the little camp-meeting in India. One and another was blessed, until at least twenty souls had found peace. Some were the clearest cases of heart conversion. First came deep penitence and contrition, then the struggle for pardon and acceptance, till at last recovering hope and trust were crowned with an overwhelming wave of joy and love. These told with streaming eyes and beaming faces what a dear Saviour they had found. That holy joy, that overflowing love, assured us that the experience was genuine. Who could mistake those sudden, earnest longings for the conversions of friends and relatives—who, that has felt the same rush of anxious love moves in a new-born heart? One convert began immediately to talk about his wife's five heathen brothers in the mountains, another of his heathen relatives far off in Calcutta.

"The work was a blessed one—blessed in its immediate results, blessed in the foundation of good it has laid for the future. Now, just as in apostolic times, native Christians often become in a measure alienated from the missionaries. The exercise of needed discipline, and other causes that cannot be detailed here, are the occasion of this. The revival of which we are writing fused the native Christians and ourselves together as we never had united before. Well might one sister remark, 'How much nearer they seem to us.'"

JAPAN.—Cheering tidings reach us from Japan. The prospect of peace there has awakened new hopes of success in mission labor among that people. One of the natives of the country was recently received into the communion of our Church in New Brunswick, N. J., under the pastoral care of Rev. Dr. Tiffany. The Reformed Church has established a mission at Nagasaki, which promises great good. They have reinforced their laborers there by sending to the mission Rev. H. Stout and wife. One hundred earnest, devoted missionaries should be sent there at once. "The field is white, ready for the harvest."

PRINTING IN CHINA.—There are two missionary printing establishments in China, one under the Methodists at Fuchau, and another under the Presbyterians at Shanghai. Large amounts of printing are also done from blocks in the Chinese manner. The 338 missionaries to China have brought out for the use of the public, four translations of the Bible into classical Chinese, ten dialectic versions of the New Testament, 848 religious, and 452 secular volumes in Chinese, besides 200 in English. The printing of Bibles and religious works in that country must do immense good.

GENERAL INTELLIGENCE.
EPISCOPAL.

MASSACHUSETTS DIOCESAN CONVENTION.—The seventy-ninth Annual Convention of the Protestant Episcopal Church for the Diocese of Massachusetts, was held in Worcester, week before last. The session was very harmonious, and the reports of the different committees and societies indicate a good degree of prosperity the past year. We make the following extract from the able address of Right Rev. Bishop Eastburn:—

"My dear brethren in the ministry of the Lord Jesus Christ, let me now, before concluding, stir you up, and stir up myself, to a renewed perception of the grand object for which God has put us into the ministry,—that of pointing dying men around us to the Lord our Righteousness. What is, or can be, the end of our calling, but this alone? The more we shall feel this, and act upon it, the more will the rich blessing of God descend upon our congregations, and the more shall we enjoy of peace and comfort in our own souls. The commission of our gracious Master was, 'Go ye into all the world, and preach the Gospel to every creature:' as much as to say,—This alone is that for which I send you forth; let it be your one work to speak of me, as wisdom, righteousness, and complete and eternal redemption. And for this purpose, my beloved brethren, let the Word of God be your constant study. This is the Book which testifies of Christ, and by the continual reading of it, therefore, you will be every day put in mind of Him as the object to be held up by you, from week to week, before the hearts and consciences of men. What an admonition is implied in that question of one of the Ordination Offices, 'Will you be diligent in reading the Holy Scriptures?' The inspired Apostle Paul commands us to 'preach the word.' But we can only preach the word by knowing the word; and we can only know the word by reading the word; and by reading it we shall see what we are supremely called to do, and that is, to spread abroad that name of Jesus 'which is above every name.' God grant us the determination thus to exhibit the person and work of Christ in our ministrations! Without this, there will be no real results of good, in the preparation of men for the solemnities of judgment and eternity. With it, there will be a visible effect from on high, 'the Lord working with us,' and accompanying the word with 'demonstration of the Spirit, and of power.'

And, while thus discharging our office, we shall find a continual encouragement in the fact that the 'form of sound words' contained in our Prayer-Book, so thoroughly harmonizes with such preaching, and so effectually prepares the people, therefore, by the perpetual uplifting of Christ in its confessions, its prayers, its praises, and its Offices, for a like exhibition of the ever blessed Redeemer in the message from the pulpit. Let us thank God more and more every day that we possess such a book; and let us use our privilege by 'ceasing not to teach and preach Jesus Christ.'"

A VIGOROUS COMMENCEMENT.—Since his consecration, Bishop Huntington has made a circuit of his Diocese of Central New York, visiting parishes, preaching and delivering addresses. He has ordained one presbyter and one deacon, and baptized six persons, and confirmed 359.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.—The following nominations were made for officers of the Young Men's Christian Association for the ensuing year; the election took place on the 19th instant:—

President, Henry D. Hyde of the Shawmut Congregational Church; Vice-Presidents, Orange T. Taylor of Hanover St. Methodist Church, Moses W. Pond of Shawmut Baptist Church H. W. Richardson of Mt. Vernon Congregational Church, and Joseph W. Woods of Emmanuel Church; Recording Secretary, W. P. Blake of Trinity Church; Auditor, Pliny M. Nickerson.

EPISCOPAL CORRESPONDENCE.

415 LOCUST ST., ST. LOUIS, May 7, 1869.

To the Bishops of the Methodist Episcopal Church, South—*Reverend and dear Brethren:*—We have been deputed to convey to you a communication from the Board of Bishops of the Methodist Episcopal Church.

We are ready to wait upon you at such time and place as may suit your convenience.

With assurances of Christian regard, yours truly,
E. S. JAMES,
M. SIMPSON.

St. Louis, May 7, 1869.

To Bishops James and Simpson—*Reverend and dear Brethren:*—Your note of this date to the College of Bishops of the Methodist Episcopal Church, South, informing them that you have been deputed to convey to them a communication from the Board of Bishops of the Methodist Episcopal Church, and your readiness to wait upon them for this purpose, has been received.

I have been instructed to reply that they will be pleased to receive you to-morrow, at 10 o'clock A. M., at their room, 1406 Locust Place. Very respectfully and truly yours,

H. N. M'TYRE, Secretary.

St. Louis, May 7, 1869.

Rev. H. N. M'Tyrie, Bishop, etc.—*Dear Brother:*—We have received your note informing us that your college of Bishops will be pleased to receive us to-morrow, at 10 o'clock A. M. In reply, we say that it will give us pleasure to wait upon you at the time and place specified. Yours truly,
E. S. JAMES,
M. SIMPSON.

Accordingly, at 10 o'clock A. M., Bishops James and Simpson having been announced, were introduced to the Bishops of the M. E. Church, South, and after some general conversation, made the following communications:—

MEADVILLE, Pa., April 23, 1869.

To the Reverends the Bishops of the Methodist Episcopal Church, South—*Dear Brethren:*—It seems to us that as the division of those churches of our country which are of like faith and order has been productive of evil, so the reunion of them would be productive of good.

As the main cause of the separation has been removed, so has the chief obstacle to the restoration.

It is fitting that the Methodist Church, which began the disunion, should not be the last to achieve the reunion; and it would be a reproach to the chief pastors of the separated bodies if they waited until their flocks prompted them to the union which both the love of country and of religion invoke, and which the providence of God seems to render inevitable at no distant day.

We are aware that there are difficulties in the way, growing out of the controversies of the past, and the tempers of the present.

We have, therefore, deputed our colleagues, Morris and James, to confer with you, alike as to the propriety, practicability, and methods of reunion, hoping that they, having been elected to their high office by the Church before its severance, and endeared to all its parts by their apostolic labors, may live to see the severed parts united upon a foundation honorable to all, stable as truth, and harmonious with the fundamental law of our religion.

In behalf of the Bishops of the Methodist Episcopal Church, Respectfully yours, etc.,

T. A. MORRIS, President.
D. W. CLARK, Secretary.

P. S.—Bishop Morris having stated that it was doubtful whether he would be able to fulfill the duties of the commission, it was resolved that Bishop Simpson be added to the delegation above described.
T. A. MORRIS.

The following letter from Bishop Morris to Bishop James was also presented by the latter, and read to the Bishops of the Church South:—

SPRINGFIELD, Ohio, May 4, 1869.

Rev. Bishop E. S. James, D. D.—*Dear Brother:*—If I remember rightly, this is the week in which you expect to visit St. Louis on important business of the Church. I regard it as complimentary to myself that I was appointed to accompany you on that benevolent and interesting mission, and regret that it is not convenient for me to execute that mission in person, but trust that my alternate will more than supply my lack of service.

For three weeks past our family have all had enough to fill our heads and hands and hearts to overflowing; one result is, the health of Mrs. Morris is more feeble and precarious than usual. This is the chief cause of my failure to appear.

Please accept this explanation, and excuse my absence. The official letter of the Bishops of the Methodist Episcopal Church to the Rev. Bishops of the Methodist Episcopal Church, South, not only bears my official signature, but it has my personal approval. I believe it accords with the action of our last General Conference. I also think it judicious and opportune, and trust that beneficial results may follow.

If you have any opportunity to address the Reverend Episcopal Board in St. Louis in person, please present them collectively with my fraternal greetings.

Praying that the Lord may direct them and us in all things to His glory and the general good of all concerned, I am, dear colleague, respectfully and fraternally yours ever,

T. A. MORRIS.

To the Bishops of the Methodist Episcopal Church, South, convened in St. Louis, Mo.—*Reverend and dear Brethren:*—At a meeting of the Board of Bishops of the Methodist Episcopal Church held in Erie, Pa., in June, 1865, we made and published the following declaration:—

"That the great cause which led to the separation from us of both the Wesleyan Methodists of this country, and of the Methodist Episcopal Church, South, has passed away, and we trust the day is not far distant when there shall be but one organization, which shall embrace the whole Methodist family of the United States."

This declaration was made in good faith, and shows what were then our sentiments and feelings, and was deemed by us as the utmost we were authorized to say or do on the subject at that time.

Although our late General Conference did not directly authorize us to take further specific action in the matter, yet we judge that some of its acts justify advanced steps on our part.

In our quadrennial address to the General Conference, we referred to the declaration above quoted, and no exception was taken to it by that body.

The General Conference, to promote the union of Methodist churches, appointed a commission, consisting of eight members of that body and the Bishops of the Church, who were "empowered to treat with a similar commission from any other Methodist Church," that may desire a union with us.

We have understood that there were in the minds of many of the members and ministers of the Methodist Episcopal Church, South, reasons why they consider it unsuitable for them to initiate measures to effect a reunion of the two churches.

Believing as we do, that if they were one in both spirit and organization, much more could be accomplished for the interests of humanity and for the glory of God, we are desirous of doing all we consistently can to promote a reunion on terms alike honorable to both churches, and in the spirit of our Divine Lord.

We therefore ask your attention to the commission above referred to, and we express to you the opinion, that should your approaching General Conference see proper to appoint a similar commission, they will be promptly met by our commission, who, we doubt not, will be happy to treat with them, and to report the result to our next General Conference.

Praying that Infinite Wisdom may guide both you and us in this important matter, so that our Redeemer's kingdom may be advanced and His name be glorified,

We are yours in the bonds of the Gospel of Christ,

E. S. JAMES,
M. SIMPSON.

In behalf of the Bishops of the Methodist Episcopal Church.

St. Louis, Mo., May 8, 1869.

After a few remarks by Bishops James and Simpson, and a brief reply by Bishop Paine, Bishop James proposed prayer. This was favorably responded to by Bishop Paine, who invited Bishops Wightman and James to lead in such devotions, after which the interview closed.

The St. Louis Christian Advocate (of the Church South) of May 12, contains portions of the above correspondence, and the following reply, a copy of which was also forwarded to Bishop Morris, and received by him, May 14:—

To the Bishops of the Methodist Episcopal Church—*Reverend and dear Brethren:*—It has afforded us pleasure to receive in person your respected colleagues, Bishops James and Simpson, deputed by you to confer with us, and we cannot forbear to express our regret that one of the delegation appointed by you to us—the venerable Bishop Morris—was not able to be present. We desired to see him again face to face, to enjoy his society, and to renew to him the assurances of our affection and regard. Our own senior Superintendent, Bishop Andrew, though in the city, was hindered by the feebleness and infirmities incident to age from being present at the reception of your colleagues, and enjoying with us the interview.

Your communication, together with that laid before us by your commission, has been considered, and we entirely agree in your estimate of the responsibility in the premises resting on the chief pastors of the separated bodies of Methodism.

We would approach, dear brethren, the matter of your communication with the utmost candor and love, and so meet the advanced steps on your part that nothing shall be wanting on ours to bring about a better state of things, becoming and beneficial to us both. We deplore the unfortunate controversies and tempers that have prevailed, and that still prevail; and our earnest desire and prayer to God is, that they

may give place, and that speedily, to peace. In evidence of this we are ready not only to respond to, but to go further than, your communication, and from our point of view to suggest what may help to remove the difficulties and obstacles that are in the way.

Permit us, then, to say, in regard to "reunion," that in our opinion there is another subject to be considered before that can be entertained, and necessarily in order to it—we mean the establishment of fraternal feelings and relations between the two churches. They must be one in spirit before they can be one in organization. Concord must be achieved before any real union. Heart divisions must be cured before corporate divisions can be healed.

You will not consider it as unfriendly to the freest flow of Christian sympathy evoked by your overture if we remind you that we initiated the measure to effect fraternal relations some years ago; and as was declared then, and as we do now declare, in good faith and with most Christian purposes. Our General Conference sent one of its most honored Elders to your General Conference to convey their Christian salutations, and through him to "offer to you the establishment of fraternal relations and intercourse." It pains us to refer to the fact, but it is matter of history that he was not received.

The closing words of Dr. Pierce to your General Conference, upon being notified of the failure of his mission, are in your possession:—

"You will therefore regard this communication as final on the part of the Methodist Episcopal Church, South. She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either by or between, by the Methodist Episcopal Church. And if ever made upon the basis of the Plan of Separation, as adopted by the General Conference of 1844, the Church, South, will cordially entertain the proposition."

His language to our General Conference in submitting this report was:—

"Thus ended the well-intended mission from your body. Upon this noble effort I verily believe the smile of Divine approbation will rest, when the heavenly bodies themselves will have ceased to shine. We did affectionately endeavor to make and preserve peace, but our offer was rejected, as of no deserving."

The evils that have followed this rejection we suffer in common with you. We lament them in common with you; and, notwithstanding all that has since occurred, we are ready, on terms honorable to all, to join heart and hand with you to stay and, as far as practicable, to remedy them. But you could not expect us to say less than this, that the words of our rejected delegate have been ever since, and still are, our words.

It may help to the more speedy and certain attainment of the ends we both desire, to keep distinctly in mind our mutual positions, and to hold the facts involved in our common history in a clear light.

You say "that the great cause which led to the separation from us of both the Wesleyan Methodists of this country and of the Methodist Episcopal Church, South, has passed away." If we understand your reference, we so far differ from you in this opinion that it may help any negotiations hereafter taking place to restate our position. Slavery was not, in any proper sense, the cause, but the occasion only of that separation, the necessity of which we regretted as much as you. But certain principles were developed in relation to the political aspects of that question, involving the right of ecclesiastical bodies to handle and determine matters lying outside of their proper jurisdiction, which we could not accept; and, in a case arising, certain constructions of the constitutional powers and prerogatives of the General Conference were assumed and acted on, which we considered oppressive and destructive of the rights of the numerical minority represented in that highest judicatory of the Church. That which you are pleased to call, no doubt sincerely thinking it so, "the great cause" of separation, existed in the Church from its organization, and yet for sixty years there was no separation. But when those theories incidentally evolved in connection with it began to be put into practice, then the separation came.

We cannot think you mean to offend us when you speak of our having separated from you, and put us in the same category with a small body of schismatics, who were always an acknowledged secession. Allow us in all kindness, brethren, to remind you, and to keep the important fact of history prominent, that we separated from you in no sense in which you did not separate from us. The separation was by compact and mutual, and nearer approaches to each other can be conducted with hope of a successful issue only on this basis.

It is our opinion that the controversies and tempers which so disturb the churches, and are so hurtful to the souls of those for whom Christ died, are due, in a large measure, to irritating causes which are not entirely beyond the control of the chief pastors of the separated bodies. To this end we invite your concurrence and cooperation.

And we take this occasion frankly to say that the conduct of some of our missionaries and agents, who have been sent into that portion of our common country occupied by us, and their avowed purpose to disintegrate and absorb our societies, that otherwise dwell quietly, have been very prejudicial to that charity which we desire, our people to cultivate toward all Christians, and especially those who are called by the endeared name of Methodists; and their course in taking possession of some of our houses of worship, has inflicted both grief and loss on us, and bears the appearance, to disinterested men of the world, of being not only a breach of charity, but an invasion of the plainest rights of property. Thus the adversary has had occasion to speak reproachfully, and the cause of our Master has been wounded by its professed friends.

Brethren, these things ought not so to be, and we propose, until some action more formal and authoritative and advanced in this direction can be taken by our highest judicatories, to unite with you in preventing them. We do not say that our own people have been, in every instance of these unhappy controversies and tempers, without blame as toward you. But this we say, if any offenses against the law of love, committed by those under our appointment; any aggressions upon your just privileges and rights are properly represented to us, the representation will be respectfully considered, and we shall stand ready, by all the authority and influence we have, to restrain and correct them.

These are our views, and we are sure that we represent the sentiments of our ministers and people. We have no authority to determine anything as to the "propriety, practicability, and methods" of reunion of the churches represented by you and ourselves.

With sentiments of Christian regard, we are, dear brethren, very truly yours,
H. N. McTear, Secretary.

St. Louis, Mo. May 11, 1869.

The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. O. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

SUMMER TREATMENT OF MANURE.—After planting is over, it is possible that some farmers may have manure left that they wish to keep over until fall, while that which is made from this time on, will surely be kept over. Now it is a well known fact that much is lost to the farmer by his neglect to take proper care of manure through the dry and hot season of the year. It is also well known that not much more than one half the manure is made that might be by judicious management. The cows, as well as the horses, should be tied up in the barn at night and then all the droppings, both liquid and solid, would go into the manure heap. To this should be added every few days, muck, loam, or other substance that will absorb all the liquids and prevent the solid portion from heating and drying up. Where the cattle are kept in a yard at night a portion will be lost but the more solid part may be gathered up each morning and placed in a heap and covered. It is far better to keep manure under cover, and mix and cover the heaps in addition. There are thousands of loads of muck on the farms waiting to be used for such a purpose, and if no muck, then loam is equally good for some soils, and answers just as good a purpose to preserve the manure. If manure is hauled out into the field, in addition to mixing each heap with some substance that will prevent its heating, cover the heap all over, three or four inches deep, with the same, and in this way little loss will ensue.

HOING.—The season is already at hand when hoeing should begin and it will need to be kept up with a good deal of energy for two months or more on the various crops raised on the farm. A great many pretty good farmers make a mistake in putting off this work until the weeds get to be large. It is better, and as cheap to hoe twice as to hoe once, if the work is neglected too long. Besides this, much damage is done to the crop by such neglect. We have known a field of carrots allowed to remain until the weeds got to be so high that the carrots could not be seen at all, and then it was about as much as the crop was worth to clean them out. The rule should be to run the cultivator often among the crops when they will admit of it, and when not, the hoe, always keeping down the weeds. We remember once visiting a nursery in New York where the weeds would average six feet high over the entire piece and the only way we could see the trees was to tramp the weeds down about them. We did not purchase there. In contrast we would speak of another nursery in the same State which contains several hundred acres, and so clean did they keep it that not a bushel of weeds could be found. No man can afford to plough, manure his land, and plant, and then raise only weeds. Hoe often and in fine sunny weather. At any rate keep down the weeds.

WORK FOR THE SEASON.—CATERPILLERS should be looked after very carefully. There are but few this year, but those few should be destroyed.

FLOWER SEEDS, if not already planted, should be at once. No great fear of frost as late as this.

TOMATO PLANTS may be set any time now. The Gen. Grant is a most admirable sort, though not quite so early as some.

BEDDING PLANTS can safely be put out now. A few dollars spent in this way will do much to render a home attractive.

HOING should receive early and constant attention.

LAWNS should be clipped often. If one has any considerable surface to mow over, he cannot afford to be without "Hill's Lawn Mower," which is a most admirable machine. It costs \$40.

CABBAGES for winter use should be planted from the 25th of May to the 1st of June.

MARROW SQUASHES will perfect a crop if planted as late as the first week in June, and have the advantage of escaping the bugs that injure those planted earlier.

STRAWBERRY-BEDS should be thoroughly weeded out before the plants come into bloom, if possible.

RUTA BAGAS need not be sown until the middle or last of June, and flat turnips will do even later.

PEAS should be sown for a succession.

SWEET CORN should be planted so as to have a constant succession until the frosts come.

CHERRY.—Save a spot of land for this delicious vegetable.

The Righteous Dead.

JAMES WELLMAN was born in Lyndeboro', N. H., Feb. 25, 1793, and died in Salem, Mass., March 3, 1869.

The greater part of his life was passed in Maine, fifty years having been spent in Farmington. Since the death of his companion, in October, 1863, he has resided in Salem with his daughter, from whom kind care he has suddenly called to the rewards of his life-long devotion to the cause of God. Through the long term of sixty-four years' membership in the M. E. Church, he evinced an unflinching devotion to her institutions and ordinances. Amid the infirmities of age he was remarkable for his punctual attendance upon the public and social means of grace, and his devout participation in their exercises. With more than ordinary intelligence and love

of country, always cheerful, hopeful, and courteous, he was eminently a good citizen, a pleasant companion, a very affectionate husband and father, a Christian gentleman, worthy of the high estimation in which he was held by those who knew him. The last work of his life was the preparation and publication of "A Genealogy of the Wellman Family," on which he expended much patient labor, and bestowed a valuable benefaction on his friends. Still, his best gift to them, and to the world, is his symmetrical life, the savor of a genial, consistent Christian character. His children rise, and call him "blessed," and the angels take him to their companionship. "Servant of God, well done." S. F. O.

Died, in New Bedford, March 10, Mrs. MARY BURNINGHAM, in the nineteenth year of her life, and the seventy-fourth of her connection with the M. E. Church.

Her father was Washington's Indian spy, who did good service in those early days of heroism. She was converted at a camp-meeting, in Delaware, at the age of sixteen, where her soul was fired with the early spirit of Methodism, which it retained through all her pilgrimages. Her experience in our early history, and continued life of devotion and usefulness, entitled her to a permanent place in the memory of the Church. Her last days of suffering, with the infirmities of old age, and the disease of the heart, was a period of confidence and triumph. Then she was able to say, "My hopes are stayed on the blessed Redeemer." The day before her death she gave her last audible declaration of her trust in the blood of Jesus, and seemed to enter into communion with the heavenly host. While her attendants were singing,—

"The angels now are calling,
They are calling me away."

she was asked if she saw the angels, and, though she could not speak, gave a sign of recognition, and passed over the river and joined the waiting company. S. A. WILSON.

Sister MARTHA A., wife of Rev. John A. Strout, of the Maine Conference, and daughter of Levi and Mary A. Skilken, was born in Cape Elizabeth, Me., Jan. 31, 1839, and died in York, Me., March 12, 1869.

Sister Strout was converted to God at the early age of fourteen years. The grace of her manner, and the uniform sweetness of her disposition, coupled with the Christian dignity, eminently fitted her for the useful position in life she soon filled. The last she was eight months of her life were months of great bodily suffering, which she bore without a murmur; and when God said, "Come up higher," she went in the triumph of faith, leaving on earth a large circle of relatives and friends to mourn her absence. F. O. AYER.

Cape Elizabeth Depot, March 30, 1869.

Rev. JAMES ADAMS died in Hampton, March 15, 1869, aged 81 years. He had been a member of our Church almost fifty years. He was one of the first, as also one of its most liberal and substantial members. His memory is precious, and his end was peace. L. HOWARD, Plymouth, N. H.

Died, in Provincetown, Mass., March 22, 1869, Sister ANNA ATWOOD, aged 59 years.

For half a century, Sister A. walked in the light of God's countenance. She was born July 2, 1779, and born again during the great revival of 1819, in the month of September, and soon after joined the M. E. Church. Her husband was, for many years, an efficient class-leader; and they were mutual helpers of each other's joys. She departed some years since to the better land, but she lingered a few years longer to evince her faith in God. Her religion was of the cheerful, happy type; she lived on the sunny side of the tree of life. Even in extreme old age, she was always hopeful and smiling; and so utterly unselfish, that she was afraid she should be a burden to the flock, she was willing to give up her place. A few weeks before her departure she fell and injured herself, from which she never recovered. Uncomplainingly she took her bed, and suffered all her Master's righteous will. She was as a shock of corn, fully ripe for the heavenly garner. Some two or three days previous to her demise, she sank into an unconscious condition, and from this emerged into the effulgent glories of the New Jerusalem. S. LANSER.

Provincetown, April 23.

HANNAH, daughter of Brother Albert and Sister Hannah Kelly, of Hancock, Me., died March 27, aged 29 years.

She was a very amiable young lady, and greatly beloved by a large circle of acquaintances, who deeply sympathized with her in her severe sufferings, occasioned by an ovarian tumor. A surgical operation was performed, which resulted fatally. The tumor, though successfully removed, resulted in hemorrhage. All efforts to save her proved unavailing, and her pure spirit passed beyond the reach of suffering. THOMAS KIRBY.

HATVIE B. DEWEES died in Arion, Mass., March 15, 1869, aged 21 years, 9 months.

About three years since she gave her heart to God, and united with the Park Street Church, Worcester. Her conversation to God was full and hearty, and ever after she felt all her powers and energies belonged to God, and to his service. She was both in public and private life, a true, sympathetic, gentle, loving nature, won a large circle of friends, and the grace of God enabled her to lead many of them to Christ. She had much to live for, but grace enabled her to triumphantly bid adieu to earth for heaven; and though her life was short, it was a grand success. Her last moments were spent in exultantly singing to her friends,—

"We shall meet, no more to sever," etc.

May those who know her, copy her example; and I would that many more of the young ladies in our Church were as faithful laborers. Westfield, April 14, 1869. J. H. M.

BRO. CHARLES HANSCOM died at Mechanic Falls, Feb. 9, aged 53 years. Bro. Hanscom was converted to God eleven years since, and joined the M. E. Church; and although he was modest and retiring, yet being steadfast and faithful, he was called to an official relation in the Church, and remained a faithful steward until death gave him an honorable discharge from the Church militant, to go and enjoy the rest of the Church triumphant. His sickness was short, and very distressing; but the boatman found him all ready, as he expressed it to a Christian brother. He was not only beloved as a Christian, but as a citizen he was highly esteemed. S. MARTIN.

Leicester, March 15.

Mrs. TRANKFUL R. RICH, wife of Bro. Sears Rich, died in South Truro, Mass., March 31, 1869, aged 61 years and 3 months.

The child of godly parents, she was converted in early life; and for many years was a highly valued member of our Church in this place. Her last sickness was of short duration. In less than one week from the time when she was taken ill, she fell asleep in Jesus, with the full assurance that He would receive her spirit. B. L. SATTA.

South Truro, April 2.

WILLIAM TURNICLIFFE died of consumption, in Northampton, March 8, 1869, aged 45 years.

Bro. Turnicliffe was a devoted Christian, and a faithful member of the Methodist Church. He did not hesitate to bear the cross, and work for Jesus. He was a native of England, and often, in private conversation, spoke of the memories of God's people and ministers in his fatherland. But a few years have passed since he came to this land. His prospects were fair, and days of brightness seemed to be before him. But his earthly hopes were to be cut off, for in the days of manhood and strength consumption began its fatal work. For a time he derived to recover; the thought of leaving his wife and only daughter in a land far from their kindred and home, was painful to him; but his faith in God was strong, and when he saw he must die, he gave all into His hands, with the assurance that He would care for the widow and fatherless. He lingered longer than was expected; his last days were spent reading God's Word, and the lives of holy men. He died full of confidence and peace. J. H. M.

MARY E., daughter of Ch. H. and Mary S. Toothaker, died in Brunswick, April 6, aged 22.

Retiring and amiable in her disposition, Mary was greatly beloved by her friends. From early childhood, she was religiously inclined; a constant attendant upon public worship, and frequently at the class-meeting. In the fall of 1856 she made a public profession of religion, under the ministry of Rev. J. B. Lapham, and united with the M. E. Church. She served for some time acceptably as a teacher in the Sunday-school. In the fall of 1867 she was attacked with pulmonary affection, which resulted in her death. She bore her protracted sufferings with remarkable patience. Her closing hours were peaceful and serene as a summer's eve. S. ANKER.

Brunswick, April 27, 1869.

Died, in Northport, Me., April 7, Mrs. ANNAH ALLEN, aged 74 years.

Some forty years since she was converted to God through the faithful labors of Bro. Caleb Fuller, of the Maine Conference, and united her interests with the then despised Methodists, and remained faithful to the end. Her children rise up and call her "blessed." Three of them are beloved members of the M. E. Church in this place. The last years of her life were years of suffering, but she has entered into rest. May we meet in the better land. W. H. CRAWFORD.

Camden, April 24.

Mr. ELLIOT STAPLES died in Bridgton, April 15, aged 89 years and 6 months.

Bro. Staples became a subject of converting grace many years since. It was his delight to study the Word of God, he having read it through eight times in nine years. He died in peace, with the prospect of a blissful immortality. His remains were conveyed to their silent resting-place by the Masonic Fraternity, of which he had been a member since 1846. G. F. G.

THE NEW GRANITE BLOCK at the corner of Washington and Beach Streets is now attracting much notice. The occupant of the Corner Store is **FANRO**, the well-known Boys' Clothier from Dock Square. The store is large, light, and perfectly adapted to his business, every article of Boys' wear can be purchased there, from a Hat or Cap for the head, to Boots or Shoes for the feet. His store is well worth a visit.

May 27, 11 116

The Doctor Beth Arnold's Balsam, you sent me, has been used by myself and others with great profit and satisfaction. It has been highly appreciated by all who have used it. It is a good thing." So writes Rev. J. Porter, D. D., of Methodist Book Concern, New York.

Marrriages.

In this city, 11th inst., by Rev. S. F. Upham, Rev. Daniel Halloran, of the Maine Conference, to Miss Matilda Knackley, of Boston.

In Somerville, May 8th, by Rev. A. Gould, Mr. Theodore L. Palmer and Miss Elizabeth A. Johnson, both of Somerville.

In Waltham, May 7, by Rev. Walter E. Joseph, Rev. J. W. Cole, Rev. Watson W. Smith, of Goffstown, N. H., to Lucie C. Cole, of Spencer, Mass.

In Saco, April 11, by Rev. L. Fish, George H. Forbush to Miss Anna M. Dean, both of Framingham.

In Rock Bottom, April 8, by Rev. A. Caldwell, Edward Howard to Hannah Croft; April 24, Wilbur Haggood to Maria E. M. Haggood.

In Dudley, May 2, by Rev. W. F. Lacombe, Emerson B. Lacombe to Miss Carrie L. Williams, all of Dudley.

In Norwich, Ct., May 6, by Rev. Z. S. Haynes, at the residence of the bride's father, L. C. Crowell, Rev. E. J. Haynes, of the Providence Conference, to Miss Jennie P. Crowell.

In Newport, N. H., May 4, by Rev. C. W. Milten, Charles L. Brookway to Miss Maria G. Long, all of Newport.

In Kingston, N. H., May 10, by Rev. W. B. Osgood, George W. Goodwin to Miss Elizabeth D. Wise, both of K.

Deaths.

In Boston, May 14th, of typhoid fever, Minnie P. Van Ocker, aged 8 years and 8 months.

Minnie was a member of the Sunday-school in Bromfield Street Church, and loved to read her Bible. "She never caused me any trouble," was the touching tribute paid her by her mother.

In Peabody, April 18, Sarah Jennie, daughter of Charles L. and Laura E. Titcomb, aged 4 years and 8 months.

"We have loved her on earth, May we meet her in heaven."

In Fall River, May 4, Michael Liversy, son, brother of Rev. W. Liversy, aged 55 years.

Joshua D. Allen died in Shelden, Vt., on Sabbath morning, April 25. He rested on the faith of Jesus, and peacefully fell into that sleep which can be awakened only by the trumpet of God. Funeral services were had at Stratford, Vt., and there his grave was made. His age was 64 years and 6 months.

Business Letters received to May 15.

J. W. Adams.

D. C. Baker, E. Barnes, J. D. Butler, H. Bradford, William Byard, W. A. Browning, F. O. Blair, J. M. Dean, R. W. Black.

W. A. Crafts, S. A. Cross, A. J. Copeland, M. E. Church, P. Oranelli, U. L. McDuffy, M. A. Cross.

S. Donahue, L. Draper, C. M. Dismore.

G. F. Eaton, J. Eaton, J. E. Wright.

J. M. P. Gower.

C. H. Hawley, Edward C. Hatch, R. H. Howard, J. W. Horton.

A. B. Lovell.

George Morrison, D. S. Mascham, Horace Monahan, H. C. Matthews, R. Mitchell, A. Moore, T. Morse.

J. E. Newman.

Frederick Olin.

J. D. Perkins, J. Peck, A. D. Prescott, T. P. Peckham.

W. H. Stearns, E. A. Smith, Mary Saunders, James H. Skinner, D. S. Shumway, E. Scott.

E. H. Wilkins, S. Wade, E. M. P. White, C. A. Winchester.

J. M. Young, J. B. Young.

Methodist Book Depository.

Money Letters received from May 8 to May 15.

S. S. Abbott, D. K. Andrews, J. W. Adams.

L. A. Bower, W. D. B. Brown, M. W. Brigham, A. Browner, James H. Berry, D. K. Baister, W. Bryant, E. F. Brown, J. T. Benton, S. O. Benton, W. D. Bridge.

J. Cummings, F. L. Carney, L. E. Crane, Jr., Oils Cole, C. A. Carter.

M. M. Delano.

W. E. J. Enright.

A. W. Farrington, H. E. Fullington, E. R. French.

L. W. Gibbs.

E. L. Hyde, W. D. Hinds, B. T. Hillman, R. H. Hatfield, A. Harriman, T. Hovey, C. R. Hinchley, J. E. Hawkins.

J. E. Joslin, William Johnston.

J. A. Larkin, J. Lovejoy, Alex. Lane, S. Leader, A. R. Dunt.

C. N. Merrifield, A. D. Morton, W. Mooney, C. S. Morse, R. F. May, John H. Mansfield, R. Mitchell.

Moses Patten, S. F. Patterson, A. G. Perham, W. F. Perkins.

O. W. Ruland, G. A. Russell, H. H. Rice.

T. A. Woodard, J. Scott, E. M. Smith, L. C. Siles, C. M. Springer, C. D. Stafford.

C. H. Vinton.

L. D. Wardwell, H. M. Wood, Rufus Wilson, G. L. Westgate.

E. Warriner, G. Whitaker.

JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

Church Register.

HERALD CALENDAR.

Rockland District Ministerial Association, North Vassboro', June 22.

New London Dist. Minist. Association (date not given) - see HERALD, March 11.

Providence Dist. Minist. Association, Warren, May 31.

Norwich and Danversville Districts Preachers' Association, Central Church, Norwich, June 14.

The Asbury Grove (Hannibal) Camp-meeting will commence August 16.

POST-OFFICE ADDRESSES.

Rev. L. D. Wardwell, Brewer, Me.

Rev. B. P. Spaulding, North Grantham, N. H.

Rev. M. Sherman, Ompoge Centre, N. H.

Will our friends, who desire the publication of their Post-office Addresses, oblige us by sending the notice as they wish it, and not leaving us to find it out, and then complain if we make an error?

BOSTON THEOLOGICAL SEMINARY—ALUMNI MEETING.—The Annual Meeting of the Alumni Association of "The Boston Theological Seminary" will be held at the Bromfield Street Church, Monday, June 7, in connection with the Anniversary Exercises of the Seminary. The members of the Association are earnestly requested to be present, with their wives, and join in the intellectual and social festivities of the occasion.

The exercises will be unusually interesting, and will consist, in part, of a Love-feast, on Tuesday morning, at eight o'clock, an Address at ten o'clock A. M. A Dinner, to which wives are invited, will be served at one o'clock, P. M. An excursion down the Harbor, passing the Forts etc., has also been arranged for; to occur at the pleasure of the Association.

Come, brethren, one and all, to this, our annual Feast! By order of the Business Committee,

CHAS. U. DUNNING, Secretary.

LAY DELEGATION.—To facilitate the taking of the vote on this important subject, I have prepared "Notices of Election" on a bill suitable for posting up in the vestibule of a Church, or other proper place; size, 12 inches by 16.

Also, ballots—"For Lay Delegation," and "Against Lay Delegation."

I will send 10 "Notices," and 50 each kind of ballots by mail, pre-paid, on receipt of forty cents, or in this proportion for such other number as may be desired.

JAMES P. MAGEE, 5 Cornhill, Boston, Mass.

May 27.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION will meet at Newmarket, Wednesday morning, June 30, and continue two days.

Preaching, Wednesday evening, by Bro. Carter.

EMERSON.

1. "Justification, Regeneration, and Sanctification—their Distinctive Natures and Relations."—Bro. Lunt, Copp, and Steele; 2. "Evidences of a Sanctified State!"—Bro. Knowles, Scott, and Downs; 3. "Our Benevolent Collections; our Duty in Regard to Them."—Bro. Dunning, Noyes, and Colby; 4. "Methodism—its Doctrinal Peculiarities."—Bro. Kelley, Bryant, and Pike; 5. "Methodism—the Peculiarities of its Church Policy!"—Bro. E. Smith, Hayes, and Ruland; 6. "Should our church-sittings be made Free, and is it Practicable?"—Bro. R. A. Smith, Currier, and Felton; 7. "Elements of Success in the Pastoral Office."—Bro. Cushman, Flood, and Tilton; 8. "Is the Call to the Ministry of such a Nature that One who has been Called, can ever be Justified in Retiring from the Work to Secular Pursuits while still in Good Standing, and Good Health?"—Bro. Bailey, Thurston, and Hall.

SKETCHES: John 1. 12—Bro. Cleveland and Thompson; John 11. 16—Bro. Hayes and Chase.

EXERCISES: 1. Peter 11. 13—Bro. Osgood and Deeks.

J. THURSTON, O. H. GALE, Committee.

J. PIKE.

CLAREMONT DISTRICT MINISTERIAL ASSOCIATION will meet at North Chelmsford, N. H., June 22 and 23, Tuesday and Wednesday.

The brethren will please come prepared with subjects of their own selection.

Preaching, Tuesday evening, by Rev. A. L. Kendall.

A full attendance is expected.

C. M. DUNN, Secretary.

Keene, N. H., May 24.

NATIONAL CAMP-MEETING.—Providence permitting, the Third National Camp-meeting will be held at Round Lake, Saratoga Co., N. Y., to commence Tuesday, July 6, and close Friday, July 10, 1899.

The beautiful Grove, in which the meeting is to be held, is the property of "The Round Lake Camp-meeting Association of the M. E. Church, Troy Conference," and is located immediately on the line of the Rutland and Saratoga Railroad, about twelve miles from Saratoga Springs.

The meeting will, no doubt, be the largest, and it is to be hoped, the most interesting ever held. The Committee have published a Circular giving information to all who may wish to attend. Among the matters of information, the following may be of interest to our New England friends:—

RAILROAD FARES.

Excursion Tickets, at one-fourth discount, will be sold by the following Railroad routes, and will be good only between the 20th June and 20th July, inclusive. Be sure and purchase an Excursion Ticket for Round Lake and return, which will be sold at the Ticket Office of the following Railroad lines:—

Boston to Round Lake, via Boston, Fitchburg, Rutland and Saratoga Springs, and all intermediate points.

Boston to Round Lake, via Boston, Springfield, East Albany, Troy, and all intermediate points.

All points on the Connecticut River Railroad, via Springfield.

All points on the New Haven, Hartford, and Springfield Railroad.

All points on the New London Northern Railroad.

All points on the Fitchburg and Cheshire Railroad, via Rutland and Saratoga Springs.

All points on the Rutland and Burlington Railroad, via Rutland and Saratoga Springs.

RENTS TO RENT.

Those who prefer to hire Tents can do so at the following rates, which include all expenses except flooring and have an extra quality of tent is ordered:—

A Tent, 10x12, 50c; 12x12, 75c; 14x14, 1.00; 16x20, 1.50; 20x20, 2.00; 24x20, 2.50; 24x20, 3.00; 24x20, 3.50; 24x20, 4.00; 24x20, 4.50; 24x20, 5.00; 24x20, 5.50; 24x20, 6.00; 24x20, 6.50; 24x20, 7.00; 24x20, 7.50; 24x20, 8.00; 24x20, 8.50; 24x20, 9.00; 24x20, 9.50; 24x20, 10.00; 24x20, 10.50; 24x20, 11.00; 24x20, 11.50; 24x20, 12.00; 24x20, 12.50; 24x20, 13.00; 24x20, 13.50; 24x20, 14.00; 24x20, 14.50; 24x20, 15.00; 24x20, 15.50; 24x20, 16.00; 24x20, 16.50; 24x20, 17.00; 24x20, 17.50; 24x20, 18.00; 24x20, 18.50; 24x20, 19.00; 24x20, 19.50; 24x20, 20.00; 24x20, 20.50; 24x20, 21.00; 24x20, 21.50; 24x20, 22.00; 24x20, 22.50; 24x20, 23.00; 24x20, 23.50; 24x20, 24.00; 24x20, 24.50; 24x20, 25.00; 24x20, 25.50; 24x20, 26.00; 24x20, 26.50; 24x20, 27.00; 24x20, 27.50; 24x20, 28.00; 24x20, 28.50; 24x20, 29.00; 24x20, 29.50; 24x20, 30.00; 24x20, 30.50; 24x20, 31.00; 24x20, 31.50; 24x20, 32.00; 24x20, 32.50; 24x20, 33.00; 24x20, 33.50; 24x20, 34.00; 24x20, 34.50; 24x20, 35.00; 24x20, 35.50; 24x20, 36.00; 24x20, 36.50; 24x20, 37.00; 24x20, 37.50; 24x20, 38.00; 24x20, 38.50; 24x20, 39.00; 24x20, 39.50; 24x20, 40.00; 24x20, 40.50; 24x20, 41.00; 24x20, 41.50; 24x20, 42.00; 24x20, 42.50; 24x20, 43.00; 24x20, 43.50; 24x20, 44.00; 24x20, 44.50; 24x20, 45.00; 24x20, 45.50; 24x20, 46.00; 24x20, 46.50; 24x20, 47.00; 24x20, 47.50; 24x20, 48.00; 24x20, 48.50; 24x20, 49.00; 24x20, 49.50; 24x20, 50.00; 24x20, 50.50; 24x20, 51.00; 24x20, 51.50; 24x20, 52.00; 24x20, 52.50; 24x20, 53.00; 24x20, 53.50; 24x20, 54.00; 24x20, 54.50; 24x20, 55.00; 24x20, 55.50; 24x20, 56.00; 24x20, 56.50; 24x20, 57.00; 24x20, 57.50; 24x20, 58.00; 24x20, 58.50; 24x20, 59.00; 24x20, 59.50; 24x20, 60.00; 24x20, 60.50; 24x20, 61.00; 24x20, 61.50; 24x20, 62.00; 24x20, 62.50; 24x20, 63.00; 24x20, 63.50; 24x20, 64.00; 24x20, 64.50; 24x20, 65.00; 24x20, 65.50; 24x20, 66.00; 24x20, 66.50; 24x20, 67.00; 24x20, 67.50; 24x20, 68.00; 24x20, 68.50; 24x20, 69.00; 24x20, 69.50; 24x20, 70.00; 24x20, 70.50; 24x20, 71.00; 24x20, 71.50; 24x20, 72.00; 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